MISSIONARY HORIZONS

OCTOBER, 1956

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MISSIONARY HORIZONS

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MAGAZINE STAFF

Send Articles for Publication to
MISS EDITH L. McBANE, Editor
1430 Alabama Avenue
Pittsburgh 16, Pa.

Send Subscriptions to
MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors:
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AT AUTUMN

By

Margaret E. Sangster

When autumn casts a splendid, shining garment
About the gray world's poverty and pain,
When there is gold in every tired meadow,
When trees, half hushed to sleep, have bloomed again—
Oh, then it is we feel God's depth of purpose
The mercy that His hand alone can show.
If He can paint the very soul of nature,
His love can cause our weary hearts to glow!

Our faiths grow dim . . . His goodness never falters—
Each scarlet leaf has told this truth to me!
The snows will come—but after them the springtime.
It is a part of life's long mystery.
The songs we sing grow reedy and old-fashioned,
Dear dreams may turn to dust before our eyes—
But through the autumn, burning and impassioned,
God tells us that real beauty never dies!

Church at Ezel, Ky.

. . . White country churches rising from the sod.
Symbols they stand, of mankind's daily need;
The urgent need to pray, the need to praise.
Without their altars men grow blind indeed,
And grope bewildered down unlighted ways.

Grace Noll Crowell

Jane Cook Hospital, Frenchburg, Ky.

Mission: U.S.A. includes ministry in institutions

Missionary Horizons

VOL. LXX October 1956 No. 2

November Emphasis: America the Beautiful

PPORTUNITIES UNLIMITED

MISSION: U.S.A.

By James W. Hoffman

Reviewed, with Other Material, by MRS. HERBERT L. DOWNIE, Detroit, Mich.

Rocks And Rills And Templed Hills

THE PAST SUMMER many Americans traveled through our great land. They gazed at green-clad hills, snow-capped mountains, waving plains of grain and heard the mighty ocean break on rocky shores. Many of these tourists were Christians but few of them wondered where the inhabitants of these beautiful areas went to church.

A few questions would have soon brought forth some of the following answers: "It is too far to take our children to Sunday School." "I was raised in a church but here it is many miles to the nearest church." "There hasn't been a minister here for many years." "We need a church but there isn't a way to get it started." These answers and many others would soon help the Christian tourist to see that a growing rural population is greatly in need of missionaries.

In considering rural areas we shall think not only of the farmers but of the mountain people, the migrants, the seacoast island dwellers, and displaced persons.

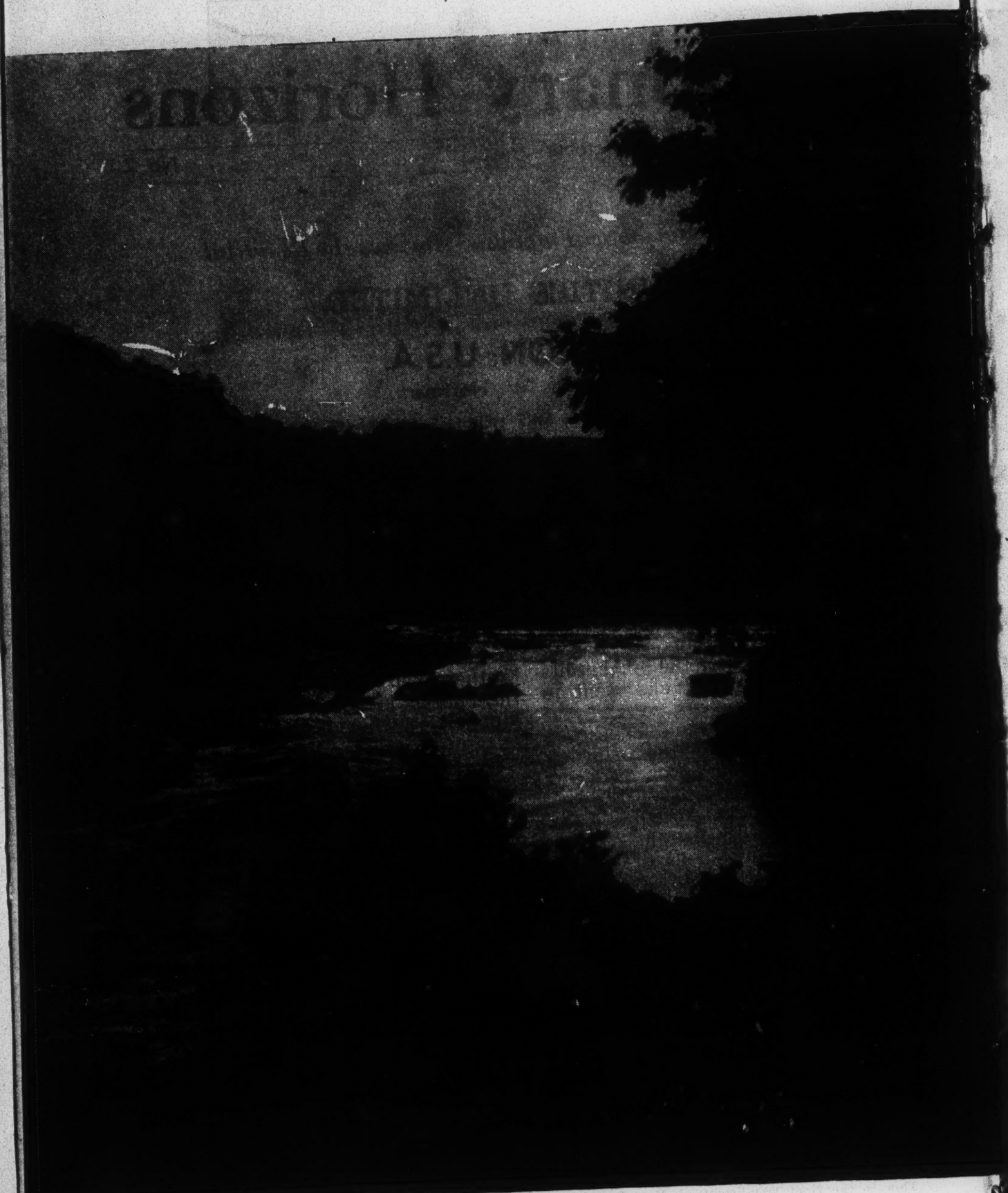
Today a young farmer needs quite a bit of capital to establish his farm. The farmer of today is frequently college-trained, alert to world and national conditions, and keenly aware that his small margin of operation means careful investment and planning.

Such a young business man has as great a need for the church as his city brother. Yet he too often finds that the church is not adequate to help him or close enough for him to serve in.

Through rural church institutes and courses in seminaries planned to train young ministers in rural ministry, the church can help to meet the needs of such young farmers. Programs for young people and transportation to bring them to church are two of the weak links that must be strengthened.

An excellent example of training for rural ministers is given in Parkville, Mo., on a 320-acre model farm. Students from all parts of the world come here to learn ways of witnessing for Christ in rural communities. The Todd-Dickey plan now functioning in Indiana is another way in which the church is seeking to solve the problem of the rural church. In *Mission: U.S.A.* Mr. Hoffman lists these and other plans and tells of their programs.

This is the final installment of Mrs. Downie's review of "Mission: U.S.A." Chapters 1-3 and 4-6 were reviewed in preceding issues.



"I love thy rocks and rills"

Mt. Ranier and Mirror Lake

"Thy woods and templed hills"

Margaret Blair Johnstone in *"When God Says No"* tells how she and another minister developed a plan for serving in four New York State rural churches. Here was an area where no church had averaged over 16 in church attendance. Mrs. Johnstone and another minister planned a program of ministering for all four churches. In this way the churches were able to support well trained, interested ministers. As a result at the end of five years the church attendance was 215. The total budget among the four churches of $2,917 was raised to $12,000 a year. The buildings were reconditioned. Vacation school activities and youth programs were successfully carried out. In the five years the churches also learned to give and their mission contributions increased to $4,049. The services rendered were even greater. One hundred fifty new members were received, one hundred forty-six were baptized, one hundred three couples were counseled and married. Consider the number of rural areas where such a program as this would revitalize the whole church.

For many years much of the leadership of our churches came from rural churches. If Christianity is to witness to the world, it seems we need to help bring back to life many of these rural churches.

WORKING IN many of our rural areas, yet in many cases looked down upon, is the migrant. Without the migrant much of the vegetables and fruit we use would never reach us. For this is the band of people that follow the crops. There are few laws to protect them and, until the interest of the Home Missions Division of the National Council of Churches was alerted, there were none to care for their needs. For over 30 years the missionaries of this body were the only ones to see that physical, spiritual, and educational needs were partially met.

In recent years the national Government using the experience and advice of the migrant missionaries has become interested and is developing a program to help and laws to protect the migrant.

THE SOUTHERN MOUNTAINS give us a glimpse into the lives of many other Americans needing the help of the church. These proud, independent people are self sufficient. They cling to old ways and look askance at a stranger. Some interesting stories about this group of people are told by R. Dean Goodwin in *There Is No End*. Some of the experiences show how the church has met a need and truly ministered to a people. Other experiences show the great need among these people for further Christian ministry.

Mr. Hoffman in *Mission: U.S.A.* gives a vignette of Sam Van der Meer and his ministry in the hills. You will want to use this to make an interesting study even more enjoyable.

Like the farm areas, the mountains too need a great deal of help—mission help—if Christ is to be brought to all people. The areas are large and progress is spotty. Hundreds of well trained missionaries are needed in years to come to bring *Mission: U.S.A.* to a more successful development.

Among some of us are many displaced persons. These Christian friends are in need of help and understanding. Many of them have chosen farming in America rather than to be persecuted in their own lands.

The American Indian, the coal miners of Virginia, the lumberjacks, the fishermen on down east Maine islands, these are all a part of the group to which we must witness. We need interest and prayers. We need young men and women well trained in specific areas to help minister to all these people.

The deepest needs of all men are spiritual. It is our responsibility to help bring Christ to all men and so fulfill this need.

"Comfort ye, comfort ye my people, saith your God." Isa. 40:1

Institutions Are Their Homes

Reviewed by MRS. HERBERT L. DOWNIE

WITHIN THE WALLS of many of our colleges, hospitals, and prisons are people at a crisis point in their lives. These folks need Christ and many times our ministry here has been inadequate.

A little over a generation ago many colleges were proud to be a bit rebel and anti-religious. Today there is a greater interest in spiritual development. Dean Pike lists four reasons for this renaissance of spiritual interest:

1. An increase in the number of trained clergy working with students.
2. An increase in the number and maturity of courses on religion.
3. An increase in open-mindedness on faculties.
4. Increase in voluntary chapel attendance and religious activities on campus.

Today's college students are not naive. They know hard problems need difficult solution. They know, many of them, that to avoid Communism and other tyrannical forces they must obey God.

Education alone is not able to save the world. Today there is more emphasis on serious discussion of faith. We must be sure that campus pastors are adequate, for today two and a half million young people are students in our colleges and universities. These young people will be our great source of leadership in the next generation.

Various methods of helping college youth are given by Mr. Hoffman. Perhaps one of the most outstanding is that used by the Tabernacle Presbyterian Church in Philadelphia. Pastor Ed Brubaker finds the students come to him with every conceivable problem. The church has a program for meeting the needs of these young people.

We must also remember the large number of foreign students in America. The fact that four of the largest nationality groups are Asian is a good thing for us to recall. Many of these young people are shy in America. Whether we remember to include them in holiday plans or leave them alone in college dormitories may mean a great deal to future relationships with these lands they represent.

"Freedom is the real goal of education, but it will not be won without an undergirding of religious experience," says Dr. Pusey, Harvard's president. We must be sure that all our college and university students learn of Christ. In this way we can save civilization.

THE PRISON represents a group of people who are in need of Christ. Today in America there are 16 full-time prison chaplains. Yet we all realize that Christ in a man's heart will make him a new man.

Mr. Hoffman tells the story of an alcoholic who had been an artist. The man had a dream of Christ. He painted many pictures of Christ as he had seen him in his dream. If the chaplain had not been available this man might never have had this opportunity which in the end actually saved him. Read this story to see how a chaplain witnessed for Christ here. San Quentin chaplains recall many prisoners who changed their course of life because a chaplain was there to help them.

England, Holland, and Denmark have a group of citizens to sponsor prisoners and help them adjust in society. Their rate of repeaters is

less than five in a hundred. Perhaps here is a place we can help by offering to get a prisoner back on his feet.

The National Council of Churches has a special committee on prisoners and parolees. We need to do more to help these people to make them good members of society.

HOSPITALS are a third great institution where we need to serve better. Many of our hospitals were founded by churches but today there are only a few of them with full-time chaplains.

This is unfortunate for sick people have much time for thinking. Vernon H. Carter, chaplain at Mayo Clinic, has a pamphlet that is given to each resident patient. This pamphlet describes the services of the chaplaincy which includes other chaplains than Mr. Carter.

Encouraging the fearful, comforting the lonely, reassuring those in trouble, helping the bereaved are a few of the duties of the chaplain.

In New York city a chaplain gives three mornings to the hospital on Welfare Island. He not only comforts but he brings into the hospital some of the events of the outside world.

In Detroit several ministers each give a scheduled time to the hospital so that people needing a chaplain will have his help.

The church still has far to go in developing an adequate ministry to the ill. Mental illness is one area where Christian faith can help people back to a more normal course of living. Therapy for the mentally ill can be a part of the women's responsibility, as suggested by Mr. Hoffman.

Whatever the type of institution, the church is needed there. We are the church. What will our answer be?

PRAYER IN A HOSPITAL

Almighty God, now that the shadow of life has fallen upon us and we are now unable to read its meaning; give us a patient heart, the listening ear, the quiet mind, the attentive soul. In this Sanctuary of Healing, may we be grateful for every ministry of love, devotedly and skillfully offered us. Grant always that we may see behind those who wait upon us, tho dimly, the presence of Him, the Great Physician and our Savior, with arms outstretched. Let Thy blessing rest upon those who are the channels of Thy recreating love, and upon us who are the recipients of thy merciful dealing. This is our confidence for it is in the Spirit and Name of Christ Jesus that we seek Thy divinest favor and richest blessing. Amen.

PRAYER BEFORE AN OPERATION

Merciful God, our Father, in this little secluded chapel of my soul where we may commune and not be heard, I would be still and listen to Thy voice and know anew that Thou art God. Rekindle my faith; light the lamp of hope within my heart. Then deal with me as seemeth best unto Thee, for where Thou leadest I can confidently go, only give me sufficient courage and trust and the will to be a worthy vehicle of Thy divine grace. With Thee all things are possible. Quiet my restless heart with the knowledge that Thou "standest within the shadows keeping watch above Thine own." Thy blessing too, I ask, O Lord, to be upon the surgeon and all who assist him, whose skill Thou hast made to match our need. Grant Thy comforting presence with loved ones who are anxiously waiting and work out Thy purpose in and through us all, and Thou shalt have the praise and the glory through Jesus Christ our Lord. Amen.

Adapted from *My Companion for Quiet Hours*, Church World Press

America! God Mend Thine Every Flaw

Reviewed by MRS. HERBERT L. DOWNIE

THIS FINAL CHAPTER in *Mission: U.S.A.* is one I hope you will each read over and over. For this chapter helps you to see the great responsibility lying upon the shoulders of the Christian church.

Shortly after the last World War I heard a minister say, "America should get down on her knees and ask God, now that He has saved her, what He wants her to do."

"Saved for a purpose"—surely that might well be the reason America has been blessed. We must not ever let our patriotic fervor carry us to the point we feel that we are superior! Just as a man may love his wife but also sees good in other women, so we must love our land but be patient and understanding to other nations.

There are many parts of *Mission: U.S.A.* that we cannot neatly catalogue. There are the pastors who work with delinquents; the laymen who witness each day for Christ; the famous radio personalities who stand for Jesus even in a profession where Christ is not often in evidence. Today there are many people speaking for Christ. The mission of the church is as varied as the people living in our land.

THERE IS, however, a question we must all ask ourselves: "Is my own church reaching all the lives it can in the community?" Perhaps many Skid Row dwellers could have been stopped when they were still respectable. It might be well for us all to recall that preventive medicine is much less costly than curative medicine. Perhaps the church should do more to stop alcoholism rather than spend all her energies later in curing.

Great as America is and as successful as we may be individually, the characteristics that we need most we cannot buy. These are gifts from God. We are all dependent on Someone beyond ourselves, nationally and individually. Never before has God put so much power in the hands of so small a group of people—unless it was the original group of Disciples. God must have a reason.

The mission work we are to do deals with "two entities more important than any nation or all of them: God, and a human soul!" We want to convince all men that their lives are worth living. God has a plan for them.

The future of our land is unknown except for the fact that, as long as America stays with God, He will direct her future.

City church, country church, family life, mass communication media, armed forces—all these and others show forth clearly the opportunities unlimited for *Mission: U.S.A.*

"The power of God is greater than the power of the atom, for he made the atom. There is no end to his power. He will keep us restless in our churches until we can find in our communities the specific places where we can serve him. He will keep us restless until we go beyond our own communities in friendly concern and service. . . . There is no end to God's power; there is no end to the service that his church can give; there is no end to the help he will need from you and me." *

"America, America, God mend thine every flaw." Help us to know our mission and to do it. *Mission: U.S.A.* is for all Christians.

*Goodwin R. Dean, "There Is No End," (Friendship Press, N. Y., 1956) p. 126.

Children shift for themselves while mother works in fields

Migrant Ministry

AN OLD JALOPY was torn down and rebuilt by 13 migrant camp boys attending an unusual "school" last summer—

From second-hand lumber they built a migrant cabin, too, installing electricity and making furniture from boxes and crates which can be used for packing cases when the family takes to the road again—

Another baker's dozen of migrant girls in the school planned and cooked meals for the gang, including two instructors. They fashioned bedspreads, curtains, and rugs and, together with the boys, painted the furniture and decorated the cabin—

These practical lessons in carpentry, motor mechanics, budgeting, buying, and home-making given in a migrant camp in upper New York State spell out dramatically what the churches of America tried to do all over the country for some of the 1956 summer crop of fruit pickers and their children.

Many significant facets of the Migrant Ministry and of migrant life are revealed in the annual nationwide survey of this unique operation made public by Miss Edith Lowry, executive secretary of the National Council of Churches' Division of Home Missions.

The survey cites that the migrants were on the march northward again from their home bases in the southern states, a million or two million strong. Nobody knows exactly how many, but the roads and the fields across the country were filled with these homeless folk trying to wrest a living from the soil on their annual hegira.

August sees the height of their dawn-to-dusk effort. Pedro and his wife and kids from Texas, Manuel from Mexico, Jose from Puerto Rico, and Juan, a Barbadian Negro, as well as Tom and Mary, native Americans for several generations, follow the highways and the bean rows.

In order to assure these people, housed in shacks and cabins, poorly nourished and badly schooled, some of the normal necessities of life—religious services, play, vacation church school, classes, and community acceptance—the Migrant Ministry of the churches served them for the 36th year.

Some 300 year-round and summer staff, trained by the division and cosponsored by state and local Councils of Churches, by United Church Women, and by other community groups, moved into 30 states to offer the wanderers and their children warmth and help. As the migrants pass on to the next town, Migrant Ministry teachers, pastors, nurses, social workers, and seminarians often move with them.

Because of traffic accidents in transporting migrants, State Migrant Committees are urging state governments to enact the transportation code suggested by the President's Committee on Migratory Labor and are pulling for the establishment of State Migrant Labor Commissions—11 are already functioning—and are working with government groups everywhere to help migrants help themselves. This is the 1956 Migrant Ministry emphasis, according to Miss Lowry, who is also National Director of the Migrant Ministry for the National Council of Churches.

Hence the informal "vocational school," cooking and sewing classes, literacy sessions for the 60 per cent who can neither read nor write, day-care centers in crowded camps to care for babies while mothers work and to teach parents how to rear their youngsters healthfully. More than 13 such centers functioned this summer. One was the first center for migrant children ever held in the state of North Carolina, and Florida boasts six for pre-schoolers in the winter—the greatest number in any one state. At least seven "schools" help youngsters catch up with elementary work they've missed as they traveled across the land and worked in the fields.

For teen-agers there are clubs, crafts, games, athletic contests, and parties. For whole camps there are movies, family nights, talent shows, spiritual services. For those in trouble there are counseling, and interpreters to bridge the language barrier.

To pick a few highlights:—

The farm town of El Campo, Tex., set up a Welcome Center for migrants in a tent in the center of the town square. . . . In Lubbock (Texas) a crippled five-year-old was taken to the local treatment center; she is learning to walk with the help of braces and training . . . Baseball pros conducted a baseball clinic for migrant boys at giant Fort Lupton, Colo., Labor Camp. Some famous names turned up, including Bob Howsam, Denver Bears' president; Ralph Houk, Denver manager and former New York Yankee; and Johnny Pesky, former Boston Red Sox star. . . . In Pennsylvania chaplains and community leaders welcomed at the airport Puerto Ricans flown in to help harvest the anticipated more than $45,000,000 crops grown on 1,000 farms.

Many other religious and secular groups aid the Migrant Ministry including Mennonites, Church of the Brethren, American Friends' Service Committee, and Girl and Boy Scouts. The latter train troops of migrant boys and girls.

Condensed from news release of National Council of Churches.

The Work Among Agricultural Migrants

The United Presbyterian Board of American Missions in cooperation with the other Home Mission Boards associated with the Division of Home Missions of the National Council of Churches supports a ministry to the agricultural migrants of the nation. Some years ago the American Board purchased a jeep with equipment, called a "Harvester," for this type of work. Each year funds are appropriated for the support of a worker. During the summer of 1954, under the leadership of the Children's Department of the Board of Christian Education, the offerings from Vacation Bible Schools were given to the American Board to purchase another Harvester. To the amazement of everyone, the offering amounted to enough to purchase *two* new Harvesters. These Harvesters are now in use with a worker in the areas where the migrants labor.

The Adventures of "Harvey" tells of the activities of one of the three Harvesters purchased by United Presbyterians. After the presentation and dedication of the two Harvesters they were taken to their fields of service, one to Texas for use in the Central Region and the other to the Western Region. The Rev. J. Robert Sandman used the Central Harvester in Lubbock, Tex., from September through December. From January through May it was used in South Texas to bring Vacation Church School to many migrant children. From June through August it was used in Michigan. It was seen by over 800 United Presbyterians at the 1955 New Wilmington Missionary Conference where the Rev. Mr. Sandman told of some of the experiences in 30,000 miles of travel in 10 months of service. The Board of American Missions pays the salary of a migrant missionary each year.

Miss Betty Whitaker is a migrant missionary in the Western Region.

The Adventures Of "Harvey"

BETTY WHITAKER

THE ACTIVITIES of "Harvey" Harvester II are many and varied but I will summarize them as interestingly as possible. "Harvey" came to the west coast in December 1954 to help extend the Migrant Ministry to new areas, mainly in Southern California and Idaho.

Although "Harvey" was in service from December until April 1955 he was formally introduced to the San Diego Council of Churches at their Board of Directors meeting in April.

"Harvey" brought a series of Bible films on the life of Christ and distributed Bibles and scripture calendars (in Spanish) to a camp of Mexican Nationals near Indio, California, during these winter months. These are workers brought to the United States under work contracts to harvest dates and vegetables in Coachella Valley.

During February he came to Oregon and Idaho for two weeks to begin the planning for the summer programs. On July 12th "Harvey" attended the Columbia Synod at Seabeck, Washington, and met United Presbyterian families from all over the Pacific Northwest. Many heard the Migrant Ministry story for the first time and recognized their part in this missionary adventure.

From May until October "Harvey" will be busy helping with seven different program areas in Oregon and Idaho. He has already traveled 30,000 miles in nine months to bring the "church on wheels" to some 6,000 agricultural migrants in three states. He is one of twenty-two such "churches" in twenty-five states. He carries projectors, screens, books and Bibles, toys and recreation equipment, craft materials, health kits, clothing —and friends (staff). He has already carried an estimated 1,000 health kits to these areas for health classes. These kits contain soap, wash cloth, tooth brush and paste, comb and cleansing tissue.

After Labor Day we will begin to set up our staff in the Klamath Basin for a much needed program there among the potato workers. However, we do not plan to start a program until the migrants arrive near the end of the month. I am also planning to spend some time in Idaho after Labor Day.

I wish that I could express to you and your Board of Missions in words what it means to have a dependable Harvester to carry out this much needed ministry to these new and extensive areas. It made it possible for us to bring this Christian ministry to California, Washington, Oregon and Idaho.

We have only scratched the surface of the migrant need in these areas. There is much to do. The "darkness" is great among our Mexican Americans. They live in "darkness" in their relationship to God and the Church, in simple rules of health and sanitation, in vocational knowledge, in social fellowship. They don't speak English, or vote—and yet they are Americans as we are.

I have just returned from eastern Oregon and Idaho where our Mexican and Indian migrant friends are harvesting early potatoes from 4:00 A.M. on, under a declining wage. Rev. and Mrs. Frank Reyes are working with some of these people in the Nyssa Farm Labor Camp. Here we are just beginning.

Thank you very much for your continued interest in the Migrant Ministry and our friends in the migrant camps.

Work Camp At Oljato

By Harold S. Wilson, Fresno, California

Work among the Navahos was begun by the Women's General Missionary Society at Oljato, Utah, in 1949. Rev. and Mrs. Fred C. Patterson, the pioneer missionaries, are now assisted by Rev. and Mrs. David F. Gordon. Recently the Women's Board supplied funds for the erection of a new house for the interpreter and his family—which house was occupied by some of the work campers during their stay at Oljato. Participants in the work camp were selected by a committee representing the Board of Christian Education, which Board also provided funds for the food. Construction materials, trucked in from Flagstaff over 180 miles of road of varying quality, were provided by the Board of American Missions with funds received from the 1955 Vacation Church School offering. Plans and blueprints for the building were furnished by the Department of Church Building and Finance of the American Board. Impressions of the Work Camp are reported by Harold S. Wilson, D.D., field secretary of California Synod.

August 25 was truly a great day for the Work Campers and others at Oljato. After three weeks of strenuous work by sunlight and lamplight the church for the Navahos was essentially completed. It was a big job well done.

After dinner that night the group gathered in the livingroom of the Oljato manse and shared in fun and fellowship. In honor of their 35th wedding anniversary the Pattersons —"Uncle Fred" and "Aunt Grace"— were presented with a large serving tray and a gaily decorated cake. The cake accompanied by ice cream and coffee was enjoyed by all. Later all assembled in the sanctuary of the church and seated on the floor around the walls shared in an inspiring service of worship and self-dedication led by Pat Butler, camp director.

It seemed that the sunburns, splinters, sore muscles, and general tiredness were all forgotten in realization that in 16½ working days there had been erected this building of which all could be proud.

Fourth day

Erecting spire

Most of the crew

The thoughts of some went backward to various high points of the camp—the sweeping of the sand from the foundation and floor that first Monday morning; the raising of the first side of framed studding and the first rafters; the elevation of the spire and the placing of the beautiful aluminum cross upon its top. All such events were exuberantly recorded by cameras of all types and sizes. There were the thunderstorms which dumped water through the unfinished roof — in the daytime sometimes shortening the working period and in the night sending boys from the tent to the shelter of the quonset hut.

Who could forget how good those meals tasted after long hours of hard work! Whether it was sandwiches or steaks, hot cakes or hot dogs, all were consumed in large quantities, washed down with gallons of iced tea, and there was high appreciation of the cooks who labored under many handicaps. The Navahos generously supplied fried bread and even roasting ears and these were received with many thanks.

Always there was fun—good clean fun—(except possibly when a couple wading in the Oljato wash stumbled into a deep hole and came out all covered with red mud). There were the airplane rides for those with the ready cash and the inclination.

"Music hath charms," it has been said. There were the informal times when groups got together to sing, sometimes accompanied by a mandolin or ukulele or both. "Aunt Grace" playing the folding organ or the accordian quickly brought the group at eventide into the spirit of worship as songs were sung in Navaho and in English at the period of family prayers.

There were thoughts that Saturday night of the friendships which had been made with these Navaho people —so human and so lovable. Those who had come to give of their energies and abilities now realized that they had also received from these who had learned to live in beautiful but desolate and sand driven areas of mesas and washes. Thanks were given to the God and Father of all for the privilege of sharing in this project of "Love Made Visible."

There were thoughts also of the friendships which had been made with other campers and the leaders: college professors were not at all sedate and absent-minded; ministers were full of good stories and fun as well as hard work. Here were select young people—dedicated, energetic—

Open air dining

who had worked hard and would soon be returning to regular jobs and to our Church colleges. It was realized that some of these friendships might have lasting effects (the newlyweds at Oljato met first at a Work Camp two years earlier).

These and other thoughts came at the close of that day as final preparations were made for the Sabbath.

The first Sabbath services were held under canvass and the shade of a special summer hogan built of

Communion at Oljato

juniper posts and oak branches beside the manse. This had been built as the dining porch and was regularly used for that purpose. Other services were held in the church building, sometimes in the sanctuary and sometimes in the fellowship hall.

The closing day was most significant and sacred as the congregation observed the Sacrament of the Lord's Supper, the bread being a native Navaho type. Other parts of the service included the presenting of an original drawing made by one of the campers, Ray Starnes, and posed by the interpreter, Cecil Todechenee. Rev. J. William Woodworth told the story of the picture "Praying Hands." Two Navaho men, John Lee Simpson and Tom Holliday, brought the thanks of their people for this new house of worship. They found it hard to express their deep appreciation just as any of us find it hard to express our thanks to Almighty God for His Unspeakable Gift of the Lord Jesus Christ and the privilege which we have to render the service of heart and hand which He deserves.

Thus was brought to a conclusion the work of the Oljato Work Camp of 1956, that of building a church for the Navahos. The regular Work Campers included: Robert, Jr., and Helen Woods from Ann Arbor, Mich.; Gloria Kishpaugh, Betty Porter, and Betty Fideler from Denver, Colo.; Virginia McComb, Zenith, Kan.; John Wherry, Tecumseh, Neb.; Gordon Thompson, White Cottage, Ohio; John Ketch, Los Angeles, Calif.; Roberta Finney, Mercer, Pa.; Dennis Herschbach, San Jose, Calif.; Shirley Ann Mullanix, Benkelman, Neb.; Ray Starnes, Akron, Ohio; Julie Ekelin, Salinas, Calif.; Leonard Jehu and James Brenner, New Kensington, Pa.; David Irwin, Amoret, Mo.; Dee Johnson, Flushing, N. Y. (member of Reformed Church in America); James C. Murdock, Argyle, N. Y.

The Camp Director, Rev. Vernon W. (Pat) Butler, Jr., was chief cook and his wife Marguerite and small daughter Kathy were with him. Dr. Robert M. Woods, the "Work Boss," was accompanied by Mrs. Woods and two daughters, Mary Louise and Sarah, who also were kept busy. Mr. William H. Douglas of Topeka, Kan., and Dr. Harold J. Ralston of Monmouth, Ill., participated in the first two weeks of the camp. Rev. J. William Woodworth, pastor of the United Presbyterian Church at Benkelman, Neb., and Dr. Harold S. Wilson, field secretary of California Synod, completed the roster of those who shared in the camp along with Rev. and Mrs. Fred Patterson and Rev. and Mrs. David Gordon, missionaries on the field.

FIRST VISIT TO STILWELL

By MRS. GEORGE P. KERR, Pittsburgh, Pennsylvania

THIS PAST SUMMER I made my first visit to our mission to the Cherokees at Stilwell, Okla. I had heard and read of Stilwell, as all of you have, but, frankly, I was completely unprepared for what I met. I was very pleasantly surprised.

On a hot summer morning we drove about nine miles out of Stilwell and turned off the brown-red rocky road to an inviting cluster of five well-arranged buildings, neatly set in the refreshing shade of a grove of oak trees.

Only one family had arrived before us, an attractive young woman and her three small children. She was a school teacher and told us that school had already opened its fall session—in early August. This is due to the early spring work of gathering berries and fruits that grow abundantly in this area, and require "all hands on deck" to harvest them when they are ready. So, while these Cherokee and paleface children were complaining about school in summertime, they will be gleeful next April when ours have seemingly endless weeks of school yet ahead!

The writer is the wife of George P. Kerr, D.D., associate secretary of Town and Country Work of the Board of American Missions.

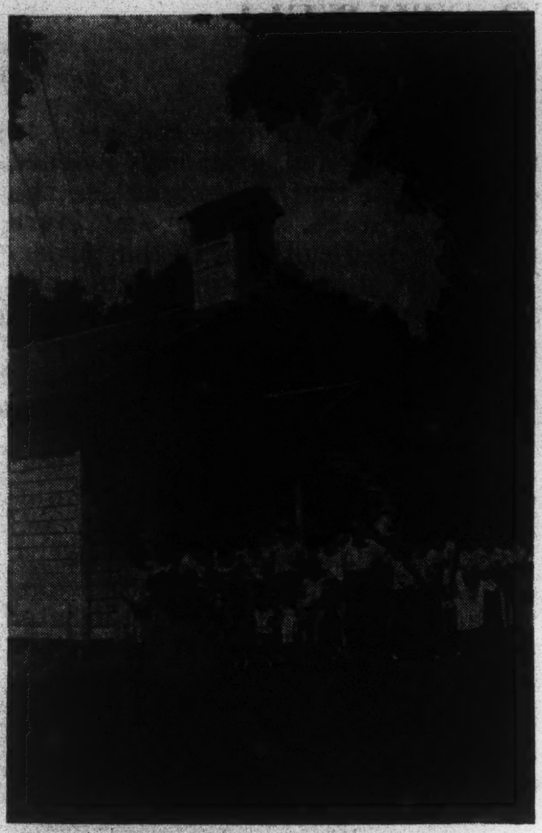
Mrs. McLemore had the keys to the buildings and graciously opened each one so that we might see the kitchen, garage, manse, and store room for used clothing, in that order. The three stone buildings especially appealed to me for they were made of native brown-red rock and seemed especially cool and inviting inside as well as out. We were reminded that Rev. H. W. Gordon had built the garage himself, further proof that often our United Presbyterian ministers are artisans in many lines, and I wondered if he had given the incentive for the erection of the stone store room and kitchen at a later time.

The kitchen, Mrs. McLemore told us, was used for a variety of occasions besides the place to prepare and serve church dinners. It offered a room for church school classes, youth craft projects, quilting, and recreation.

When 10 o'clock arrived the little white chapel was comfortably filled. I have never heard such enthusiastic singing as these people enjoyed. We just sat back and listened. It was evident that they loved to sing, and especially to the praise of God.

The whole atmosphere of the morn-

(l. to r.) Garage, manse, chapel, service house at Stilwell, Okla.



Congregation at Cherokee Hills United Presbyterian Church the day of the Kerrs' visit

ing services showed a real hunger for the Word of God and many gave personal testimony during the church school lesson of what the Lord had meant in their lives.

After the services, well-filled baskets began appearing from all sides and we learned it was the custom while having visiting ministers to have dinner in the manse. In a short time we gathered around a table to fill our plates with fried chicken, salads, tomatoes, and all the good things that make up traditional picnic dinners, finishing up with luscious cakes and blueberry pies, native to that area.

The manse offered an ideal setting for such a congenial Christian fellowship. Conveniently arranged, modern as to gas, electricity, and running water, it had been newly papered by the ladies of the congregation. It gave us an opportunity to really get to know these people, about half of whom are Cherokees, to understand their problems, and to meet on a common ground of the Fatherhood of God and Brotherhood of Men.

I would like to give just one illustration of the many that came to our attention and convinced us that our mission in Stilwell meets a real need.

I sat at dinner beside Mrs. Taylor Beavers who told me something of the story of her life. Her father had died when she was five and soon afterwards she and her brothers and sisters were placed in the Sequoia Children's Home. There, with Christian training, she grew to young womanhood and, after high school, married a young man who had also been reared in the Home. She said to me, "I can never tell you how much this mission has meant to me and my family. When we moved into this community there was no church here and I said to my husband, 'I don't believe I can raise a family without the help of the church. Having Christian parents isn't enough—we need the strength of the church as well.'" (I wondered to myself how many "dyed in the wool" United Presbyterians would be as soul-searching.) She went on: "So, when the church established this mission here, I knew it was an answer to our hopes and prayers. We love every activity of the church and try to attend all the services and take our place in all that is done. It means so very much to all of us."

My mind flashed back to the services earlier in the day. I remembered the stalwart husband and father who had served as superintendent of the church school and had joined with the quartet in joyous praise. I knew him to be an elder and his wife a trustee. I remembered the two teen-agers, handsome son and lovely daughter who sang in the choir, and the darling chubby five-year-old with sparkling black eyes, shining straight bobbed hair, and clear ringing laugh whom I shall always think of as simply, "The Little Beaver." And

"The Little Beaver" and Joe Kerr, son of the writer, standing before the pump house

how, in lieu of any greater service, she had passed out the books.

Mrs. Beavers did not need to tell me her family loved the church—it was so evident. And, humbly, I thanked God that our church is there, ministering to their needs as Christians and bringing the message to others who are for the first time hearing the story of Salvation.

The Stilwell Mission is a vital concern to our family since our visit there and we join with many others in the hope that very soon they will have a permanent pastor again and move forward in a strong program of evangelism.

RESOURCE MATERIALS ON AMERICAN MISSIONS

"Let Us Look at American Missions" is the title of a series of articles written by workers in United Presbyterian mission fields in the USA. These personal accounts are designed to give some insight into the work of the Board of American Missions. They are recommended for the use of church school leaders, youth leaders, and mission study groups.

The articles on pages 76, 77, and 84-91 of this issue of MISSIONARY HORIZONS are excerpts from this material. The complete booklet has been mailed to all pastors and additional copies are available from the Board of American Missions, 702 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

FRONTIERLAND—MODERN STYLE

DONALD C. HAWTHORNE, La Mirada, California

One does not think of life in Southern California—as pictured by its Chamber of Commerce—as being anything close to pioneering. Nevertheless, "We are the pioneers" is the constant theme of the one thousand families in the new city of La Mirada, California. Located on what was a vast olive ranch only two years ago, La Mirada will be a complete city of over 10,000 homes in just a few years. But at present there are no schools, stores, or churches; no street lights or sidewalks, and telephone installations are half a year behind schedule. This is "Frontierland—Modern Style."

The responsibility of alleviating the church shortage in this mushrooming community is at present resting fully upon the United Presbyterian Church. Our denomination has been given the privilege of starting the first church in La Mirada. Property was purchased by the Board of American Missions working through the Los Angeles Presbytery Missions Committee; a missionary was secured and brought to the field; and construction of the church and manse was begun.

But what is a church building without a congregation? So the first task of the missionary is to call at every house in the community, to tell of the new church being started and to learn of the background and interests of the people. A large percentage of the people moving in are young couples with small children. Most of them are glad to hear of the new church. Many are enthusiastic about it. There will be no difficulty in finding a congregation. One woman said, "We have gone to a number of churches. We are seeking something—we don't know just what. You can be sure we will come to the new church." Another person was in a desperate search for faith and God, and welcomed a chance to talk about it. A young couple confessed, "We have neglected the church since we were married, but we want to change. We don't know much about the Bible or Christianity. Could you come some evening and talk with us about it?" A few nights later we talked until nearly midnight about Christ and new life in Him; about the Bible and the Church.

Those who show interest are given further calls by the minister. More of the plans are shared, more of their talents and interests are revealed. A choir will be ready for the opening service in the Fall. During his calls the missionary is constantly looking for men who have the right kind of interest in the church to make good members of the temporary council. This group of a dozen men will work with the minister in preparing for the opening of the new church. Another group to be enlisted is the teaching staff for the Church School. Teacher training—important in any Church School—is doubly so here, for teachers of many backgrounds are involved. Such training is another part of the preparation for the great day when the doors of Christ Church, La Mirada, will swing open, and the citizens of this new city will come to learn of Him whose Church it is, and whose people they are becoming by His grace.

Many are seeking, many are hungry for deeper faith and a new way of life. Some are toying with strange sects, but walk in uncertainty as to which way to turn. Christians are seeking growth and fellowship, and paths of service. How wonderful it is to be able to offer these "pioneers" a church in an otherwise churchless community. And every United Presbyterian who has given to the Mission Budget of the Church has had a part! When people ask, as they often do, "How can you start such a fine

(*Continued on Page 93*)

Rev. Donald C. Hawthorne is missionary to the new field in La Mirada, California—church is now organized.

A NEW CHURCH IN A NEW INDUSTRIAL COMMUNITY

DAVID A. CAMPBELL, Fairless Hills, Pennsylvania

Starting a church, like getting married, can never happen the same way twice because people, influenced by varying circumstances, seldom act the same.

Let me tell you what happened during the last year in a community called Fairless Hills in Bucks County, Pennsylvania. This gentle Quaker county laid out by William Penn is in the throes of a revolution as disturbing as that one during which General Washington crossed the Delaware just a few miles away. Farms fall to giant earth-movers and tradition and customs fall to the mass of humanity invading rural America.

The roar of bulldozers has been almost constant since we moved into the house which would be the manse, next to the field which would be the church. The field was given by the developer—4.17 acres in all; the church was given by Philadelphia Presbytery from funds from the sale of two disbanded churches in Philadelphia; the missionary, manse, remaining funds, and the courage were given by the Board of American Missions of the United Presbyterian Church.

How do you start a church? It never happens the same way twice except that it demands your best and lots of shoe leather.

What do you need? People. Is that all? What about teachers, treasurers, superintendents, sopranos, ushers, basses, pianists, janitors, altos, sponsors, scout leaders, tenors, and private publicity agents?

When people go to church in America today they expect all or most of these. A missionary-taught Sabbath School, a missionary-sponsored youth group, and a missionary-run service are not enough.

Rev. David A. Campbell is missionary pastor of Northminster Church, Fairless Hills, Pa.—church organized February 18, 1955.

We moved to Fairless Hills in June 1954 and all these had to be ready by mid-September, when we had scheduled our first services. I can't remember and I'd rather forget how many calls were made that summer—or how many old U.P.'s and Presbyterians said, "If you'd only started sooner! We were told there would be no Presbyterian Church; so we joined ———— Church and we will stay."

But people heard gladly—it was good news that we brought. Still the real question was: Would they be glad enough to come to church?

As the date for our first services approached, we succeeded in lining up a choir and a church school staff, ushers and all the most necessary personnel—many of whom we felt certain God had placed here "for such a time as this." We had the mechanics of a church, but did we have a congregation?

Sabbath, September 19, 1954, didn't dawn—it "grayed." Of course, now we could say, "At least none of these are 'fair-weather Christians'." One hundred thirty people came—not too many to make us over-confident and not so few as to discourage us. Where were the hundreds who had said they were interested? In a year many still have not been to a service, others found it convenient to worship on Easter. The rest may tell you how active they were back home and offer excuses and empty promises. . . . But these are the normal disappointments of a missionary.

All who have built a church know the battle we had to get into our building by Christmas. Plumbing, plaster, light, heat—each seemed to go a little slower until we began to wonder whether or not the building would be complete enough for worship. It was. December 19, 1954, de-

(Continued on Page 100)

"A LITTLE CHILD SHALL LEAD THEM"

ST. PAUL EPPS, Los Angeles, California

On a recent Sabbath morning when the Sacrament of Baptism was observed, we baptized a father and his infant son. The father was led to kneel before the Baptismal Font because he had been instructed that as a parent he must be a Christian to accept the vows on the baptism of his son. This father was shocked on hearing this and in a matter of time made a confession of Christ as Saviour and was baptized along with his infant son. He is a happy, active new Christian and owes the impulse of this new experience because a "little Child led him" to the church, to receive one of its services, but he also found salvation for his own soul.

The privilege of leadership in a missionary church of this kind is a unique place to fill. One's own life is magnificently enriched as he labors for God in an area so in need of the Gospel of Christ. Little children were our first "Parishioners." In our two-car garage adapted to worship purposes, we started our work as a Sabbath School in September 1946. Nine little children came on the first Sabbath morning. Through the years that have followed, because of the children who were faithful in Bible School, we saw the wonderful reality of the Scripture verse "A little Child shall lead them." It has been because this is true and the influence of the children in their homes, that parents and other adults have been won for Christ and are working in the Bel-Vue Church.

Another of the rich rewards of Missionary work is to see people develop. To watch their full-rounded Christian growth. Last January it was an unexcelled delight to wave goodbye to Pauline James as she left home on her way to Knoxville College. Pauline was one of those first nine children, who greeted us on opening day of our new work. She accepted Christ and was baptized in our Church. In the time that has transpired, she grew and developed into a very fine Christian young lady. She has been most active at progressive stages in all of the Youth work of our Church and the Los Angeles Presbytery. In January she finished High School with a high scholastic average. She is now attending Knoxville College as a first student from the West Coast.

The teaching of the principles of Stewardship is a very essential part of the work of a pastor in any Christian Church. However, in a new mission church this becomes pronounced, first because people are of varying Church backgrounds, many had none at all. In the second place the goal of self-support is attained only as a congregation excels in each phase of Stewardship, giving of the talent, time and the tithe. As a result of earnest application of this principle Bel-Vue not only became self-supporting on January 1st, 1955, but completed its payments to the Board of American Missions, of a mortgage note. Our 1955 giving to the Missionary budget is nearly doubled.

The tremendous spiritual growth of our congregation is cause for real joy. Each step in the development of our people has been a noticeable mark of improvement. By God's grace and the discharge of missionary stewardship on the part of the American Board, a strong growing congregation is at work among Tan Americans in Los Angeles. With a Sabbath School of 420 and a church roll of 391, Bel-Vue has become the center of life of this community. A little child has led, the Spirit of the Lord has breathed upon us and many have found new reasons for living, new goals in Christ Jesus as the Lord of all life.

Rev. St. Paul Epps is the pastor of Bel-Vue Church (Negro), Los Angeles, California, organized August 10, 1947. It became self-supporting January 1, 1955.

STEPPING FORWARD WITH OUR CITY CHURCHES

CLETUS V. BAKER, Pittsburgh, Pennsylvania

The Inner-City or Downtown Church is a Home Mission concern today. The older areas of our cities have changed, some very radically as to type of the population. These areas are densely populated and present a challenge to the church. Some churches such as described in the following article are meeting this challenge and thereby making the church a vital force in their community. These churches are determined to minister to people where they are and whoever they are.

Under the leadership of Professor Gordon E. Jackson of Pittsburgh-Xenia Seminary and his class on the Urban Church, an extensive study of the area in which Second-Fifth Church is located was made in the Spring of 1955. Rev. Cletus V. Baker's article reflects some of the results of this study. This study was sponsored by the Board of American Missions.

Last evening a Methodist preacher remarked to us two U.P.'s, "I can recall when you folks had 11 churches on the North Side: First, Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Tenth and Eleventh. Now there are only 6 left." At this, I asked, "Don't you think this loss was uncalled for? Why do you think it happened?" Replying, he said, "Just because some of the folks got scared out, that's why."

Two things there are to keep any church from advancing: (1) Being afraid to face up to one's own weaknesses; and (2) being afraid to face the strength of the opposition—head on. A congregation must be brave enough to engage in a *self-study* to get a true diagnosis of its weaknesses.

The Second-Fifth Church members have not been afraid to face the weakness of their church program. Last fall we determined to discover if our attendance and contributions were on the increase or decrease. We found the attendance had increased on the average of 18 persons per Sabbath, and contributions an average of $48.00 per Sabbath during the preceding 8 months, as compared with the corresponding 8 months average of the preceding three years. Only then did we decide upon an aggressive strategy to be shaped by acknowledging and remedying our weak points revealed by a self-study as mentioned below.

Consequently, our congregation has launched a *"7-year Advance Program"* to culminate in a 125th Anniversary Celebration in 1962. Our "goal chart" calls for: an increase of from 408 to 750 active members; an annual increase of $7,000 in Budget giving; and an annual increase of $1,500 in mission budget gifts—by 1962. No one has the least bit of doubt that we shall have the 450 active members (already standing at 442); and the $1,000 increase in Budget receipts—which we are striving for by December 31, 1955.

The reason for our optimism is this. The Holy Spirit is already blessing the efforts of our five *7-YEAR ADVANCE COMMITTEES*. The Evangelism Committee carries on *Conservation Evangelism* as follows: it has organized the membership into 11 districts. An elder (chairman), deacon and trustee is in charge of each district. Calling on their charges every three months, they remind members of their privileges and obligations, as related to Christ through His Church. Last October alone, 87

Rev. Cletus V. Baker is pastor of Second-Fifth Church, North Side, Pittsburgh, Pa. Second-Fifth is a typical inner-city church.

homes were visited by men. Hence the increase in attendance and offerings, mentioned above.

Aggressive Evangelism is being carried on Tuesday, Thursday and Friday evenings each week. Each man knows whether he is scheduled for the first Thursday or fourth Friday evening, etc.—to go calling with the pastor or another layman. Hence the increase in membership mentioned above, which made it necessary for me to conduct a series of membership classes this summer for seven adults —two of whom are joining in the visitation this week! Why all of this? Because a "SELF-STUDY" revealed there are 2200 (non-Catholic) prospects living within four blocks of our sanctuary.

THE PUBLIC RELATIONS COMMITTEE is corresponding with, and sending representatives to the meetings of, various social, political and cultural agencies in our community. A self-study has revealed such defective conditions as: the lack of playground facilities, traffic problems, rubbish collection, recreation and racial problems. Only can these conditions be improved by our cooperation with such agencies mentioned above. Mimeographed copies of community conditions warranting remedy entitled, "Know Your Neighborhood" are being distributed four blocks on all sides of our church.

THE RECREATION COMMITTEE has contacted the Girl Scout authorities, so the three ladies offering to organize a troop may begin work this Fall. All individuals offering to help with Youth Club this Fall are being contacted and organized for this September. Two Senior Dartball teams instead of the usual one will be playing this Fall. A self-study has revealed that most of the Study and Recreation activities in our church are for the adults.

THE STUDY COMMITTEE has delegated one of our men to work toward the establishment of a Men's Club this Fall. A self-study has revealed that only one-third of our members are men, because they have been neglected.

THE MUSIC COMMITTEE has acquired four members who are contacting youth and children and training them for choir work. A self-study has revealed that our youth do not have enough participation in the church's activities.

What happens to an individual who shrugs away from physical examination and diagnosis will happen to a self-satisfied church afraid of facing the facts. The malignancy of indifference will so increase until even the Master Physician can effect no cure. "BECAUSE THOU ART NEITHER HOT NOR COLD, I WILL SPEW THEE OUT OF MY MOUTH."

THE DAVENPORT LARGER PARISH

HAROLD S. GIFFEN, Davenport, New York

THE TOWN AND COUNTRY CHURCH

Approximately one-half of the Churches in our denomination are in this classification. As in the case of the Urban Church, there has been a great change in the Town and Country Church as to the number and type of population. The Board of American Missions through its department of Town and Country Church endeavors to strengthen this type of church through better programming, through financial aid for building renovation and salary aid.

The Larger Parish Plan which is that of placing a pastor and an assistant over three or more churches is an attempt to give an adequate ministry to communities.

The Share-the-Pastor Plan, that is a dual charge, is working well.

The American Board has a mission to this area of the church which it is attempting to accomplish.

Located in a beautiful valley in Delaware County, New York, in the foothills of the Catskills, is Davenport, a one-street village about a mile long. Here the chief industries are dairy farming and lumbering, with maple syrup and cauliflower as minor products. In the center of the village are two small churches, Methodist and United Presbyterian, and two resident pastors.

The Methodist pastor, Rev. Wm. B. Howard, is responsible for two other weaker churches at Davenport Center and Fergusonville. And the United Presbyterian pastor also preaches at North Kortright and at Gilchrist Memorial each Sabbath. Within twenty minutes driving distance over hard roads from Davenport there are seven other Protestant rural churches, all functioning to some degree, with pulpits being supplied by college teachers or by preachers coming from stronger churches. Thus thirteen rural churches, all within ten miles of Davenport, have only two resident ministers, Mr. Howard and myself. Fifty years ago most of these churches were strong, each having its own pastor.

Serving the same area occupied by nine of these churches is the Central School at Davenport. Buses bring 500 children daily to a modern school with a strong activities program. The same area was served 25 years ago with more than 20 village and district schools. Cooperation has made the schools stronger. Competition has made the churches weaker. Religious education of any sort reaches only a few.

The Larger Parish plan does not close the little rural church if it has a community to serve. But it does provide a way by which the little church can be helped by cooperation with its neighbors in a voluntary organization, the parish council. This council is usually composed of the resident pastors, plus two elected representatives from each participating church. This council meets regularly to decide what things can be done together, and how to do them.

We are preparing the way for a Parish Council at Davenport, and hope to have it soon. Our preparation

Rev. Harold S. Giffen is the pastor of a Larger Parish (rural) comprised of three churches: Davenport, N. Y., North Kortright, N. Y. and Gilchrist Memorial at Kortright Center, N. Y.

aims "to bring together and cause to think together (rural churches) that have been thinking and living apart for generations." We recently showed the film, "Pilot Mountain," in five churches. It tells of the work of a larger parish in the Southern Presbyterian Church. After seeing the film, a Methodist lady said: "I hear you are needing a pianist at the Gilchrist Church. What's the use of talking about cooperation, if we don't do something about it? My daughter could just as well help your church in music!" And so her daughter now plays the organ for every Sabbath service at Gilchrist Memorial.

With the help of the Board of American Missions, we have been able to secure a seminary student to help with a summer program in our three United Presbyterian churches. The student preaches regularly in one church, has charge of a combined youth group on Sabbath evenings, and assists with two Vacation Bible Schools, the first in cooperation with the Methodists at Davenport, and the second for children from North Kortright and Gilchrist Memorial churches together.

Other cooperative projects: A Thank Offering service with three W.M.S. groups; a World-wide Communion service at North Kortright with three churches together; a union Thanksgiving service in which five churches join; a Good Friday service with seven churches participating this year. And our United Presbyterian churches all came to Davenport during winter months, with a saving of fuel and an increase of interest in the Sabbath morning service during cold weather.

WHO BUILDS THE CHURCH?

Who builds the church—the engineer?
The architect, the workmen grave?
The draftsman or the crew who rear
Steel girders to sustain the nave?
The unseen men who pour the steel
That belches from blast furnace door?
The gang who loads of mortar wheel?
The men who concrete pillars pour?

Who builds the church—that spirit fine
Whose preaching makes his folks divine—
To guard the ways their fathers trod.
The thrilling surging plan of God
And makes them all empowered feel
To do the things his signs reveal?
Who builds the church? Those saintly souls
Whose gifts are brimming incense-bowls,
Who nothing have but daily bread,
Yet give of this, his feast to spread?

Who builds the church? Each child and man
Who lends some talent to the whole,
All blended to achieve his plan,
All fruiting in a Gothic soul.
God builds the church from all the skills
Of human minds and human wills;
From stalwart brawn and brilliant brain,
From artist-dream and muscle strain;
From childhood's mites, from gifts of age,
He builds his church, our heritage!

Madeleine Sweeney Miller, in The Christian Advocate.

UNITED PRESBYTERIAN CHURCH, STANWOOD, IOWA

RALPH A. EDIE

The Stanwood United Presbyterian Church is located in the midst of Iowa's richest farm area. Eighty to 100 bushels of corn per acre is the common yield, while 50 bushels per acre is a rarity in a very dry year. Individual farmers feed cattle and hogs in the hundreds. By the amount of money that passes through the hands of an individual farmer here, he is actually a big business man. By his dependence upon the Providence of the heavenly Father, he most often exemplifies the scriptural ideal of stewardship. For this and other reasons the pastor in this type rural field can realize the best in satisfaction that the gospel ministry does afford.

Since Stanwood, population about 800, is located on the busy Chicago and Northwestern Railroad and on heavily-trafficked highway 30, the United Presbyterian Church touches upon other work besides farming. It is served by highway maintenance men, by a railroad employee, by the superintendent of public schools, by a number of teachers, by an auto accessory salesman, merchants, and a post office employee. As much as any city congregation, this church must compete with secularism. Attracting customers from places 50 miles away, Stanwood's High-Way Gardens offers dancing and drinks to the tunes of popular bands in person. But no entertainment can really compete with a live Christian fellowship.

The church members love their beautiful, red-brick chapel, surrounded by a spacious, well-kept lawn, with huge maples in the parking. Their wooden church burned a few years ago. Families sacrificed new cars, remodelling of homes, and other luxuries to build their own church. Consequently their church ties are unusually close and services are well attended. The town's most active Christian Youth Fellowship is in the United Presbyterian Church. It is a group that has popularized Christian ideals, yet only those young people with the right Spirit are received as members. Because of busy farm work only two young persons were represented at the Iowa Synod Youth Conference, but four fellows attended the National Youth Convention at Lake Geneva. Since the first of the year the young people have conducted several congregational worship services, conducting one and speaking at another since the pastor's arrival in May. They cherish their organization for the unique fellowship which vital Christianity produces, and their personalities are surprisingly mature and whole. Specially in the youth work the minister enjoys reaping where another has sown.

Stanwood shares the support of a pastor with Red Oak Grove Presbyterian Church about five miles south in open country. Together they can pay an adequate minister's salary and be independent, it is expected, of the American Board's help very soon.

Nothing is quite so challenging as this field where the message of the gospel can be most effectively sounded, the results most obviously noted where neighbors are neighbors, the understanding of God's seasons most quickly acquired, and the cross most joyfully endured. A number of life-dramas with a gospel import are in the making, love stories, healing, forgiveness, patient endurance, callings. Stanwood has sent out missionaries before; it still holds within it a spirit of service that will again send out

(Continued on Page 93)

Rev. Ralph A. Edie is pastor in a dual charge (rural), Stanwood, Iowa, United Presbyterian Church and Red Oak Presbyterian U.S.A.

MISSION: U.S.A.—AND YOU

By MAE H. ASHWORTH

A recent issue of a conservative metropolitan newspaper carried the following headlines:

Photographer Found Beaten to Death
Explosion Laid to Psychopath
New Disorder Marks Plane Plant Strike
Forces Entrance, Leaps to Death
Angered by Horn, Shoots 5
Senate Hearings on Political "Gift"
Clerk Nabbed on Larceny Charge
Millionaire Flees Sex Charge Trial
Hotel Apartment Robbed of Gems and Furs

Startling: Not particularly, if you are a regular newspaper reader. Comparatively speaking, it was a quiet journalistic day. No teen-age crimes were recorded, no small children had been murdered, and no scandalous divorce hearings were in the headlines. Readers probably scanned the news with no feeling of disaster or crisis.

A creeping illness has come over America. We have learned, step by step, to accept horror as a part of our daily living. We talk glibly of neurotics and psychotics, sex deviates and thrill killers, quadruple divorces and bottle club orgies. Our nation is spiritually sick.

Sometimes, of course, the corruption steps out of the headlines and walks the streets of our own community. The boy next door is arrested for assault. One of our churchwomen is struck and killed by a drunken driver. The wife of a prominent man elopes with his best friend. The president of the bank shoots himself when examiners discover discrepancies in his books.

Many an American, seated in the pew of his church on Sunday morning, has asked himself why the character of our national life has changed so frighteningly during the twentieth century. The answer is not simple. Yet, by process of elimination, we can come close to the answer. Few Americans have pressing physical needs. Our land has an abundance of good food, comfortable homes, sturdy and fashionable clothes. Our medical services are unparalleled. The variety of our resources for entertainment would make a Scheherezade gasp.

The trouble, then, seems to lie within the inner selves of human beings. In the brash materialism of recent years, we have neglected the intangibles of the life force, and they are reasserting themselves in new and terrible ways.

Here is a problem that only the church can meet. Millions of Americans, chastened by the failure of a philosophy that omitted God, are ready to reconsider old truths.

At this important juncture of our history, 28 church denominations, acting together through the Joint Commission on Missionary Education of the National Council of Churches, are undertaking a study to explore the causes of our national disorder and to discover the cures. The study bears the dramatic title Mission Field: U.S.A.

How will this study be made? It will be made in the only way that can possibly count, by groups meeting together in local churches in every part of the country, using a program of materials planned by the Joint Commission on Missionary Education and published under the imprint Friendship Press.

You and your neighbors will be able to sit down together to study, discuss, and act on the situations that have troubled you. The study materials make a many-sided approach to our national problems, so that every member of your group will find in them something that pin-points his own needs and particular concerns.

There are study books that set forth the basic Christian convictions that must underlie an honest and effective effort to deal with our problems and that describe the practical techniques through which live churches are reaching into their communi-

ties. Study guides have been planned to help you make the best use of these books.

Plays, films, filmstrips, and recordings dramatize such special problems as juvenile delinquency, family discord, the loneliness of individuals, and migrancy. Picture maps make the study graphic.

The entire family can have a part in this great American study crusade, since there are books and other materials for all age groups. In addition to the study books, guides, and dramatic materials for young people, there are inspiring biographies and a program book designed to add fun to meetings. The last-named book will undoubtedly find its way into adult hands as well!

The younger children will be thrilled with their gay story books, picture albums, filmstrip, and instructive maps. Through the use of carefully planned study guides, their leaders will be able to start now to prevent juvenile delinquency in 1965!

The unique feature of this new mission to America is that it is both *for* you and *by* you. It is aimed to help you meet your own problems and to show you how to share your old-new insights with neighbors in every part of the country. It is to provide an opportunity for you to be part of a great revival that can offer new hope to America by turning its face toward the Source of full and abundant life.

Friendship Press News

See lists of program materials on pages 46 and 59 of the September "Missionary Horizons" and the back cover of the July-August issue.

FRONTIERLAND—MODERN STYLE

(*Continued from Page 84*)

church without a congregation?" we tell them, "Through the generous giving of thousands of United Presbyterians across the country, channeled through the Board of American Missions."

There are many other frontiers in this land of ours. They also are filling with unreached families who need and often are seeking Christ. They cry, "come over into Frontierland and help us." And United Presbyterians are not ones to hold back from such a plea.

UNITED PRESBYTERIAN CHURCH, STANWOOD, IOWA

(*Continued from Page 91*)

full-time messengers of the gospel. For these reasons the pastor would like to reserve the right to report several years from now about this field after viewing its present promises.

MINISTERING TO THOSE LIVING APART

By LOIS ANDERSON, Addis Ababa, Ethiopia

"THE LOVE OF GOD" was played quietly as the 175 girls filed into the chapel of the American Mission School in Addis Ababa and bowed their heads in silent meditation before the service began. When all were seated I looked over that sea of faces and thought of those young lives whom the Lord had entrusted to our care. I know so few of them—mainly those in the upper classes only, those who can speak English and whom I teach. Who are some of these girls who live apart from parents or other loved ones in order that they may have a Christian education? From that sea of faces that morning I wish to introduce you to four young girls.

Altaye, whose picture appeared in the May 1956 issue of MISSIONARY HORIZONS, is the daughter of Keis Mamo at Sayo. She has been in Addis Ababa for several years attending school and finds it too expensive to return home for the vacation months. Altaye has now completed her work at the Mission school and will remain in Addis Ababa to attend government school for further education. Her outstanding leadership ability and sterling Christian character have endeared her to our hearts and made her a blessing to many.

Keis Gidada's daughter, Tsahaitu, has also been living apart from her family for several years, and like Altaye, has not been able to return to her home in Ghimeera for vacation every year. This year she was sent to her parents by plane to spend the two months with her folks. Tsahaitu, small in stature for her age, is in the fifth class. She is a sweet Christian who demonstrates her faith by her works in her many "household" tasks in dormitory and kitchen. The love of God is being exemplified in her life even though she is apart from parental love so much of the time.

A little orphan girl, Abebich, was left at a hospital when very young. Abandoned by parents, she had fallen into the fire and the hospital befriended her until she was ready to be dismissed. A Christian family in the church has shown love for her and invites her to their home now for week-ends and vacations from school. We have never seen this little second grade girl cry. In times of pain or when punished, she laughs. As we minister to this child who is apart from parental love and affection we trust that she will grow in the grace and knowledge of our Lord, Jesus Christ.

Yiserash was brought to a hospital in Addis Ababa by a relative a few years ago for an operation on an arm which had been badly burned when she was a child. Infection set in which made it necessary to amputate her arm. During the time she was in the hospital she was visited often by the head mistress of the Mission school. She was told of the love of God for her and when the period of hospitalization was completed she came to the Mission school for training. The Lord has brought Yiserash to Himself. The relative who brought her to Addis Ababa has very slight interest in Yiserash so, for the most part, the Mission school is her home. She has learned to sew well, she helps clean the classrooms, is able to write her lessons, has been given the keys to school buildings, and has proved herself worthy of all trust placed in her. The most important thing which has come into her life is her contact with other Christian girls and development of her spiritual life.

These are only four examples of those living apart to whom the Girls' School in Addis Ababa ministers. This year we have been encouraged and blessed as we have seen many of the girls come to know the Lord as Savior and have seen the Christian growth which is manifest in their lives. ". . . . . seeing we have this ministry, as we have received mercy. . . . " 2 Corinthians 4:1.

"AND FORGET NOT!"

Thank Offering Play

By MRS. HERMAN W. KING, Rochester, New York

The characters are Jane, her young daughter Susan, and Jane's sister Louise. The two sisters are seated in Louise's livingroom. Susan is ready for bed, and carries her doll.

LOUISE: And still it rains!

JANE: What a storm that was this afternoon! (*Susan enters and is seated.*) Here's my Susie. Good girl, all ready for bed. It will be nice to have a long sleep before we start on our trip home tomorrow. And this is a fine night to sleep with the rain falling gently now.

SUSAN: Rain! (*Petulantly*) Yes, that's what spoiled everything. Our last night here, and I wanted so badly to go to the park, and ride on the big merry-go-round, and the airplanes, and the little cars that bump each other. Rain, rain, rain!

LOUISE: I'm so sorry, Susie. It *has* been a disappointing day for you. Speaking of disappointments, I can't imagine what made that angel food fall out of the pan. I baked it as long as I always do and I usually have such good luck. And that blue dress material—what a shock to find I need half a yard more! I'll just never match it, Jane. But my troubles don't compare with yours; I'm thinking, of course, of your letter from Jack.

JANE: Yes, here I was happily counting on his coming home in two weeks—now it will be three months. What a day, girls!

SUSAN: (*Thoughtfully*) Mommy, I guess it will be pretty hard to answer The Question tonight, won't it?

LOUISE: The Question?

SUSAN: Yes. Every night Mommy asks me, "What was the nicest thing that happened to you today?" Mommy, I'll just have to think of *something*. (*Pauses*) Oh, I know. Aunt Louise, that shortcake you made when the cake fell was awfully good, especially with Uncle Ed's thick cream on it. But I don't know whether that was nicer, or this pretty new dress you made for my doll. There! I even thought of two nice things.

LOUISE: You mentioned cream, Susie, and that reminds me. Uncle Ed got a big milk check today, thanks to our good bossies. Now I thought of something, too!

SUSAN: Mommy, I know you're awfully disappointed about Daddy's not coming home for so long, but is there any nice thing *you* can think of?

JANE: Yes, there certainly is. I had forgotten that I had been so worried about the infection in Daddy's foot. His letter today said it is completely healed. Isn't that wonderful? (*Thoughtfully*) It hasn't been such a bad day after all, has it?

LOUISE: That reminds me of something I've been forgetting. (*Takes Thank Offering box from nearby, and all stand*) My Thank Offering box.

SUSAN: Look, Mommy, just like ours!

JANE: Just like ours. Let's all try to remember to say "thank you" to God more often. How could we have thought nothing good had happened today? We have been surrounded by His blessings, and kept in our Heavenly Father's loving care. (*Pause*) I am thinking of a verse from Psalms which you learned recently, Susan. Can you think which one I mean?

SUSAN: Yes, I know. "Bless the Lord, O my soul. . . ."

ALL: (*Slowly and distinctly*) "and forget not all his benefits."

WORSHIP CENTER: Mount Hunt's picture "The Light of the World." Above it print, "John Accepted Challenges," and below it print, "Do You Welcome Your Opportunities?"

SCRIPTURE: Matt. 4:21, 22; John 19:26, 27; Rev. 22:17.

SONG: #126 S.C.W. "He Lives."

Sow a thought and you reap an act.
Sow an act and you reap a habit.
Sow a habit and you reap a character.
Sow a character and you reap a destiny.

Attributed to *C. A. Hall*

The preparation of John to be the "disciple whom Jesus loved" began in his spiritual home for his mother was a Follower. Even his name was symbolic, meaning "gift of Jehovah" or "Jehovah is gracious." Being related to both John the Baptist and to the Messiah he was familiar with the prophecies concerning each. So, when John the Baptist cried out to "repent and be baptized" his kinsman became his disciple, until John beheld "the Lamb of God which taketh away the sin of the world"

O Come and

"CHALLENGE A

By MRS. WALLAC

and became a believer in Jesus Christ the Messiah.

That belief led to discipleship and to being chosen an Apostle, and finally to a special legacy of brotherhood with the Master. All of his life Jesus went about doing good, relieving pain, and helping people. Even when making the supreme self-sacrifice He continued to think and plan for others. "Woman, behold thy Son." "Son, behold thy Mother." These words gave a precious heritage to the two that were dearest on earth to Jesus. Peaceful security and congenial environment for the parent. "Thy mother" meant for John the supreme honor of adopted brotherhood by the Master. So much of life is made up of small incidents that are all too often ignored while the big and unusual are overly stressed. But Christ with the appalling responsibility of Salvation for the world weighing upon Him on the Cross took time for the homely duty of provision for his mother. May the "well done" we hope to hear not be silenced because in waiting for big things to do we have neglected the small ones that ease the way of living.

John and his brother James were called "Sons of Thunder" by their Savior. Probably their examples of uncontrolled explosiveness had some part in this designation, but more so did the elements of power and strength, courage and loyalty, zeal and enthusiasm. Eventually grace tempered intensity but never to the point of tolerance of that which did not advance the Great Commission.

"John the Eagle" is what ancient Christians called this Apostle. Like the name he bore, John soared above the clouds of doubts and hesitancies and clearly saw unchangeable truth. Vital questions of faith he raised and answered. Writing with dramatic

As Worship

ED BY JOHN"

ngeles, California

skill, recording essential facts, and with a prophet's vision he depicts the greatest portrait of Christ. "In the Fourth Gospel John himself never is visible and Jesus never is invisible."

> John, the eagle's feature having,
> Earth on love's twain pinion leaving,
> Soars aloft, God's truth perceiving
> In light's purer atmosphere.
>
> *Adam of Saint Victor*

Just as surely was John the Apostle of Love and Purity, for these truths dominate his writings. The golden text of the Bible, John 3:16, is the heart of his conception of Christ and love is the dominant note. Love begets love — and John loved his Savior utterly and always. He accepted the challenge of God's love for him by returning that love enough to follow, to serve, and to fight, that "more abundant life" may triumph over each generation's shallowness, that spirituality may conquer materialism, and that sin may be overcome by holiness.

When opportunities come to us may our response be the same as John's —straightway and constant—"*immediately* he followed," "*from that hour* he took her." May we join the "Spirit and the Bride and whoever heareth" in *saying* and *living* "COME."

PRAYER TIME:

Reread Matt. 4:21, 22—then have prayers of consecration that we too may "follow" and that we will "immediately" do His will as we are led into it.

Reread John 19:26, 27—then have prayers that our kinship to the Savior will result in our sincere brotherhood with other peoples.

Reread Rev. 22:17—then have prayer that each of us may completely "come" to the Lord and that our witness will win others to Him.

ADDITIONAL HELPS:

Macartney—*Greatest Men of the Bible*

Interpreter's Bible

Robertson: *Epochs in the Life of the Apostle John*

Halley: *Pocket Bible Handbook*

"I am the good shepherd." John 10:11

BE AGLOW WITH THE SPIRIT

By MRS. R. BYRON CROZIER, West Allis, Wisconsin

TOO OFTEN we speak of the Holy Spirit with a degree of awkwardness. We reverence God the Father and can form a mental picture of God the Son as He may have been on earth, but God the Holy Spirit often escapes us. There are several reasons why this is so. Perhaps the most obvious is that the Holy Spirit is purely spiritual and we are so tied to the physical and material that there is nothing in our experience we know of as purely spiritual. We cannot enclose the Holy Spirit in anything that we are able to grasp with our five senses. Therefore He evades us, not because of His nature but because of ours.

Then too, the Holy Spirit's chief office is not so much to reveal truth about Himself but truth concerning Someone else. The Spirit "takes the things of Christ and shows them unto us." And it is when we endeavor to be more like Christ that we become more familiar with this Spirit. For as we look for ways to become deeper Christians we find admonitions in the Scripture like "walk in the Spirit," "live in the Spirit," "be filled with the Spirit," and our verse for today, "be aglow with the Spirit."

When we think of glowing, our first thought is probably the embers that lie together on a grate after the intense heat of the fire has passed and left the red hot coals. And the analogy is not altogether a bad one. The coals have been in contact with a great heat which has heated them to the very core and made them glow brightly. So it can be with us. We can come in contact with God who will infuse us to our very core and make us glow brightly before our fellow men.

I wonder how many of us really consider the words of the hymns we sing. Yesterday we sang our Quiet Hour chorus for the first time. Do you recall the words?

"Spirit of the Living God, fall afresh on me.
Melt me, mold me, fill me, use me.
Spirit of the Living God, fall afresh on me."

When these words come from our hearts, then we will be "aglow with the Spirit."

Melt me. How many of us have sat and watched a candle burn down, until it is no longer the tall, erect taper, but a shapeless mass of wax. That is the way it must be with us. For us to be aglow with the Spirit, we must first be melted—be changed from our original way, as the tall candle is reduced to formless wax. What we really do is completely surrender ourselves—our will, our way, our goals, our very lives. And this yielding is, in effect, a melting of ourselves. We become nothing before God, so He can do with us as He wishes. The Apostle Paul in Romans 6:13 tells us: "Yield yourselves to God as men who have been brought from death to life." This is not easy. It is against our very nature—we don't want to yield—but if we would be aglow with the Spirit, the first thing we must do is *surrender*.

Mold me. The prerequisite to molding is a pliable material. How many times have we watched a child form animals and shape figures from his modeling clay. He is in sole control of the clay and what he wishes the clay to become, it becomes. The clay does not say to the child, "I would be a horse" but is a horse only if the child wants to make it so. A simple illustration but none the less apropos. So if we would have the Spirit to mold us we must be pliable and workable. We are to become as clay in the hands of God, willing to become what He wills us to become, pliable to His use. Paul, in speaking to the Galatian

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This is the second in the series of Quiet Hour messages given by Mrs. Crozier at the 1956 WGMS Convention.

Church says his highest desire is "that Christ be formed in you." And when Christ is formed in us, we become what He makes us—temples of God, set apart for His work. "Do you not know that you are God's temple—that God's spirit dwells in you? For God's temple is holy and that temple you are." So God takes us, yielded and pliable, and molds us, making us fit to work for Him.

Fill me. There are many types of vases—some large, some small, some more beautiful than others. But the loveliest vase becomes most truly beautiful when it is fulfilling its purpose—that of showing the simplest blossoms to their fullest extent. So the viewer does not say, "What a beautiful vase!" but rather, "What lovely flowers!" Then the vase is most truly beautiful. Again so it is with us—the temple which God has made from us is to be filled before it can be used. We are to be filled with the Spirit. He will dwell within us—energizing us for the work we must do. To go back to the analogy of the glowing coals. It will be the Holy Spirit within us—that vital core—which will make us aglow. Just as the heated coals show themselves red and glowing, the Spirit within us will have outward evidences. There will be love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. These will be the outer signs produced by an inner illumination.

Use me. But we are not just energized by the Holy Spirit—we are empowered, empowered to do! We are melted, molded, and filled to be used. Again as Paul says, "We are his workmanship, created in Christ Jesus for good works." The Bible is full of people who have been filled with the Spirit to do! We can think of some of the more familiar ones—Moses, Isaiah, Sampson, Paul, Barnabas. But one of the best examples of God's empowering is in the Old Testament when the tabernacle was being built. We're told the "Lord called Bezalel and filled him with the Spirit of God, with ability, with intelligence, with knowledge, and with all craftsmanship. Bezalel and every able man in whom the Lord has put ability and intelligence to know how to do any work in the construction of the sanctuary, shall work in accordance with all the Lord has commanded." We are empowered too, not to build an earthly tabernacle but to build an eternal Kingdom. "But ye shall receive power when the Holy Spirit has come upon you and you shall be my witnesses in Jerusalem and in Judea and Samaria and to the end of the earth."

Let us pray:

"Speak to us, Spirit, until our hearts
are melted,
To share in Thy compassion for
the lost;
Till our souls throb with burning intercession,
That they shall know Thy name,
whate'er the cost.

Speak to us, Spirit, till shamed by
Thy great giving,
Our hands unclasp to set our treasures free;
Our will, our love, our dear ones, our
possessions,
All gladly yielded, gracious Lord,
to Thee."

A NEW CHURCH IN A NEW INDUSTRIAL COMMUNITY

(*Continued from Page 85*)

spite unfinished floors in the basement, we held our Christmas Sabbath services in our new church. The building was beautiful and all were quick to recognize it.

January came and the building was finished and dedicated. February saw the people organized as a congregation with ruling boards and officers. Then March and April swept us into the Easter vortex and finally people began to be really interested. The suggestion by several members of the session that we hold 7:00 A.M. services during Holy Week was met with skepticism on the part of the missionary, but we tried them and the spiritual life of the church deepened. People attended—one-eighth of our membership on the lowest morning. We slumped with the coming of summer—the shore and mountains are just a short drive away—but our Charter Roll closed at June communion with 244 members. Now our pressing problem is: When Fall comes, where will we put the people? But that is our problem—not yours.

I wish you could knock at doors of homes in our community and be invited into homes which are closer to God than ever before. Perhaps these people never knew the abundance of the Christian life until you gave to missions so that they might hear. I wish that once in your life you might move to a community where there is no church and then help to build one. Never again would you question the need of the Church of Christ for funds.

Our people are thankful. Perhaps some day they can tell you this themselves. There are new homes in our community because Christ is there. Our community is already a better one because the church is here—because the Body of Christ meets at 140 Trenton Road, walks the halls of Pennsbury High School, the walks of the Shopping Center, and the aisles of the Fairless Works of United States Steel.

You gave—and we live.

1957 PROGRAM CALENDAR

The 1957 Program for women's groups will appear in the November issue of MISSIONARY HORIZONS. A representative committee has been preparing it for many months.

Orders are being received now for the *Program Calendar* which also serves as a yearbook for societies. Orders sent to Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa., will be filled as soon as possible after Nov. 1. The price is 10¢ each plus postage. Money should accompany the order.

THE SWITZERLAND OF ASIA

By EDITH M. DRAKE

I MUST NOT LET these summer holidays pass without sharing some of my experiences with you. I left Sheikhupura in the early morning hours of July 6. My permit for Kashmir reached me on July 4, so that meant that I had to wind up my mission accounts and get packed in a hurry in order to take advantage of the opportunity of visiting Kashmir.

Laura MacLachlan (with whom I live and work), Margaret Ballantyne (who is in charge of our Sangla Hill Girls' Boarding School), and I passed through the city of Lahore and then crossed over the border to India. We spent Friday night with Willa Ramsey in Pathankot, India, at our Avalon Girls' School. After breakfast on Monday, we boarded a two-motor plane of the India Airlines for Kashmir. The trip, which lasted approximately one hour, was a very pleasant and smooth one. The sunlit valley of Kashmir from the air looked fresh and beautiful with its wide lakes and thickly wooded pine forests. We "deplaned" at Srinagar, the summer capital of Kashmir, and then took an airways bus into the city itself. The bus trip from Pathankot to Srinagar takes at least two days and more often three, over the Banihal pass. Good night accommodations are often hard to secure—so most of our folks travel by air, when traveling to Kashmir. Over the week-end we stayed in a houseboat on Dal Lake, my first such experience. I was surprised to find the houseboat such a large one. It had a large living room, dining room, two good-sized bedrooms, two bathrooms, a pantry, and even a lovely sunporch upstairs.

July 8 was the first time in my life I ever went to church by boat. It was a small gondola-like boat in which we traveled, and was equipped with spring lounging chairs and decorated with bright yellow curtains for privacy. We had no idea what time the English Church service began; but later found that we were a bit late, for we arrived when the

service was almost over. The garden surrounding the little English Church was beautiful, with a variety of roses, dahlias, and numerous other flowers; it was what I think of as a typically old-fashioned garden.

I believe the thing I enjoyed the most while I was in Srinagar was the trips we took along the lake in our *shikara* (boat). The floating gardens, kingfisher birds, hundreds of ducks, the mighty snow-capped Himalayan Mountains in the distance, and the hundreds of houseboats we passed, as well as the abundance of lotus lilies, all helped to make the scenery some of the most beautiful I have ever seen. We passed a boat with a wedding party and also one with a singing party as we paddled along. I cannot think of any more restful week-end that I have ever had. In Srinagar we did not do any shopping, although that is the place to buy all sorts of lovely souvenirs of Kashmir. Each shop along the lake had a particular name, such as "Suffering Moses," "Kashelen," etc. The shops are laid out on seven bridges instead of streets, and can all be reached by boat.

We had such severely hot weather on the plains this summer that we did not allow ourselves to be tempted by all the beautiful things we could see in the shops. Rather we decided to go immediately to the higher mountains where it is cooler and return to Srinagar for shopping about August 15. Our boat took us up the river, then, to a place where we could catch a bus bound for Gulmarg. We traveled 25 miles on it (an old rickety thing) and then we rode on horseback the last four miles up the steep mountain to Gulmarg where our hut is located and where we intend to spend most of our time. The hut is a very large, but old one, but I wouldn't exchange the grand view of the dunes which we have for the nicest hut up here. As we look out our front door, we can see down into the valley for a distance of about 50 miles. Just before we reached Gulmarg it rained for 10 days, so a good many of the tourists went back to the plains.

It was a real treat for us to be able to see snow-capped Navga Parbat (mountain) the very first evening we were here. Some folks have hoped for years to get a glimpse of it. I think it is the high peak which separates Kashmir and Russia, if I'm not mistaken. I do not yet have it located on the map. As the sun glistened on it while we were looking at it, it was a gorgeous, almost angelic sight. We have taken short jaunts across the meadow behind our hut, but we have not yet gone on any long treks. We usually relax the first few days we are in the mountains so as to get used to the altitude. Here we are up about 9,000 feet. . . .

How very much I wish many of you could be here with me enjoying God's Great Outdoors in the "Switzerland of Asia." We are reminded over and over again of our Creator and the things which He has prepared for them that love Him. Would that we all could realize more fully who He is!

THEY ALSO SERVE

By VERNA S. TEEUWISSEN, Drayton Plains, Michigan

Reprinted from The United Presbyterian

LIFE IS BEGINNING to settle back to normal after a very pleasant, if warm, week spent in Canton, Ohio, at the annual WGMS convention.

I had been promised by other convention goers that the outstanding experience there would be the opportunity to meet lots of real, genuine missionaries face to face. This proved to be, indeed, the cream of all the fine things the convention offered.

Four sparkling ladies in particular gave us a number of laughs, and something akin to tears at times, in an informal roundtable discussion pointing out that "wives are missionaries, too."

They were Mrs. J. L. Anderson of Malakal, Upper Nile; Mrs. L. A. McCulloch of Dhariwal, India; Mrs. Robert Tebbe of Rawalpindi, Pakistan; and Mrs. Robert Turnbull of Assiut, Egypt.

Mrs. Anderson, whose husband is superintendent (and "general flunkey") of the Upper Nile Mission, is here "settling the children in school." It was wonderful how matter of factly these wives took the frequent separation from husbands and children, even though aware of being needed by them all.

"One thing that helps," said Mrs. Tebbe, "is the realization that everyone around you on the field is in the same boat. You learn to accept the common lot. And when the family is together, you feel a special closeness and enjoyment in each other's company."

"The children have been very understanding," Mrs. Anderson said. "And all the problems of missionary life don't seem to scare them away from it." The Andersons have a son serving already in the Sudan, a daughter (Mrs. Frederick E. Stock) under appointment to Pakistan where her grandparents served, and the other three children are interested in missionary work, also.

"You see, we don't have very much originality in our family," she concluded. "Part of my task as a missionary's wife is to raise the next crop of missionaries." What a wonderful rut for a family to be in!

Before the children go away to school, either on the field or later in this country, it falls to the lot of the missionary mother to teach them at home for a few years.

"I never taught anybody anything," groaned Mrs. Tebbe, a nurse, whose husband teaches chemistry at Gordon college. She thinks teaching one's own children is harder than teaching others. Timmy Fairman joined her little family school for a week, and liked it fine. One bugaboo of home teaching is the constant interruptions that make adherence to a schedule very difficult.

The children, Mrs. Tebbe observed, often prove an opening wedge in making contact with Muslim homes. Their four, here on furlough, are anxious to get back to play with their Pakistani friends. When a grandmother of the Tebbe children was expected for a visit, one of them asked, "Is my grammie brown or white? It doesn't matter, but I just wondered before she came."

Mrs. McCulloch, who had taught before, agreed that there are drawbacks in setting up school for your own children, without competition from others. Her husband is head of the boys' school and girls' school at Dhariwal. Mrs. Turnbull was happy for the nursery school in Assiut taught by Miss Suad Morgan, a lovely Egyptian girl who has been studying here, and who also attended the convention. "I'm not sure she finds the American children models in the class," Mrs. Turnbull commented with a grin.

ALL OF THEM agreed that the biggest job of the missionary's wife is that of hospitality. "We call our

home the 'Guess House,'" said Mrs. Anderson, "because we can never guess how many are coming." She advised against missionaries having so fancy a home they can't open their doors to everybody.

"It's literally open doors, too," she added, "on account of the heat. Children's faces are pressed against the screens most of the time. They probably know more about us than we think they do!" Frequently the Sudanese boys come in to read the Andersons' books and magazines and discuss their problems. They all call Mrs. Anderson "Mother," for, as one boy explained, it wouldn't be respectful to call a woman that old anything else! "I'm very proud of my many tall, dark sons," she smiled.

Mrs. McCulloch confessed that it bothered her at first to have to spend so much time just sitting visiting with people, and listening to them. But the realization came that this was to be a large and vital part of her work. A passage of Scripture and a prayer often send her callers home relieved and refreshed. Also, she found that an important role of the missionary's wife is to be ready to listen to her husband's problems since he often can confide in no one else.

Item for the Small World Department: In the Sudan the boys talk about girls; and in India the women talk about their children and their in-laws.

ONE VERY HELPFUL phase of missionary hospitality, Mrs. Turnbull said, is the opportunity to befriend children of other missionaries, who are attending boarding school in Assiut. One of the Andersons used to practice the piano at their house, and Mrs. Turnbull often bathed the youngest to the tune of Humoresque. Short term teachers are frequent visitors, both for baby sitting and fellowship.

All the wives, nurses or not, found first aid a part of their Public Relations duties. A nook in Mrs. Turnbull's kitchen is occupied by a little clinic where she attends minor injuries for students of Assiut college, where her husband teaches. "The main treatment," she said, "is an aspirin and a word of encouragement."

Mrs. Tebbe calls their compound an oasis in the midst of crowded bazaars. Youth retreats, committee meetings, etc., are familiar activities in their home. She recalls a retiring missionary saying that if he had it to do over, he would have a home more open to people. She quoted a national as paying this tribute to a missionary's wife, "She always had time for us."

It would seem to me that the hardest lesson a missonary's wife—with classes to teach, children to raise, first aid and nursing care to be given —must learn is, They also serve who only sit and listen. These four have learned it well, and know that it is worth while. Perhaps we, at home, can take a valuable lesson from them.

NEW DUTIES ASSIGNED

Edith L. McBane

The Board of Directors of the Women's General Missionary Society at a meeting on September 5, 1956, elected Miss Edith L. McBane to the position of editor of "MISSIONARY HORIZONS," to succeed the late Mrs. E. D. McKune. Miss McBane, the daughter of the Rev. M. S. McBane, retired United Presbyterian minister, takes an active part in the work of the Mt. Lebanon United Presbyterian Church. She was graduated from Pennsylvania College for Women (now Chatham College), having majored in English.

Miss McBane has served nearly 14 years on the Women's Board as the efficient recording secretary. With her interest in the whole work of the Church and her service as secretary, she is well fitted for the duties of editor. During the editorial vacancy, Miss McBane has been largely responsible for the current issues of the magazine.

We ask your continued support of the magazine and your prayers that Miss McBane and the associate editors may be wisely guided in presenting information that will inspire the readers and quicken their interest in the world-wide mission of the Church.

BOARD OFFICER ELECTED

Mrs. William C. Latta, wife of the pastor of the United Presbyterian Church of Oakmont, Pa., was elected as a member of the Women's Board by the recent WGMS Convention in Canton, Ohio. On September 5 the Board elected Mrs. Latta to the office of recording secretary, this position having been made vacant upon resignation of Miss Edith L. McBane, newly-elected editor of MISSIONARY HORIZONS. Mrs. Latta is well qualified for this office, and we wish for her a happy service on the Women's Board.

The Women's Board

NOTICE

Letters mailed to presbyterial secretaries in September will serve as reminders that it is time to fill in the traditional white blank used in requesting delegate credentials for the WGMS Convention which will meet in June 1957.

Promptness in reporting delegate names to the Convention secretary before January 1, 1957, not only places your presbyterial on the honor roll but it also helps the president and her committee in planning the program features and facilitates the work of the Local Committee in arranging for the entertainment of guests.

Report presbyterial delegates to the Convention secretary as soon as they are selected in executive or fall presbyterial meetings.

Mrs. Grant B. Gibson, Convention Secretary

SINGLE ADMINISTRATION OF AMERICAN MISSION WORK NOW A REALITY

Rapid strides have been made in carrying out the action of the 1956 General Assembly uniting the administration of all home mission work under a single Board of American Missions, reorganized to include women members. The plan of integration had been approved by both the Board of American Missions and the Board of Directors of the Women's General Missionary Society before being presented to the Assembly. In accordance with its provisions, the administrative responsibility for the home mission work formerly supervised by the WGMS was transferred to the new Board of American Missions. By mutual agreement this was effected on August 1. The WGMS continues to receive money for American Mission work and to cooperate in promotion and education regarding it. The new Board is now operating on a budget which includes funds supplied by the Women's Board to cover the needs of the work it transferred.

Mrs. Fred M. Blick
Graduate of Monmouth College. Served in Women's Army Corps two years. Pastor's wife at Irwin, Pa.

The Board of American Missions was enlarged to permit the inclusion of six women members, three of them nominated by the Women's Board and three at large. However, only two women representing the Church at large were elected by the 1956 Assembly, the third to be named next year. The present membership of the Board stands at sixteen men and five women.

The members are: Dr. H. A. Armitage, Rev. John M. Bald, Mrs. Fred M. Blick, Mrs. H. Andrew Bruder, Rev. Jay M. Campbell, Mrs. William H. Hughes, Dr. William C. Latta, Rev. Harvey M. Luce, Dr. Clinton M. Marsh, William H. McBride, Dr. Robert O. McCaslin, Rev. H. H. McConnell, Jr., Mrs. Wallace G. McGeoch, John McGrath, R. B. Meneilly, Rev. Harry W. Orr, Dr. James A. Pollock, Mrs. G. I. G. Shambaugh, Albert W. Sloan, Esq., R. P. Smith, and John H. Wylie.

The two women at large, it happens, are both past presidents of the WGMS Convention within recent years. The Women's Board chose its nominees—Mrs. Blick, Mrs. Bruder, and Mrs. McGeoch—from its own membership. These women will serve on both Boards in order to maintain a channel of information between the two. They headed the mountain and presbyterial, Negro, and American Indian work previously directed by the Women's Board. These three are members of the Executive Committee of the new Board.

The plan for integration of the work was printed in full in the minutes of the 1956 WGMS Convention (see MISSIONARY HORIZONS, July-August, page 678). It is similar to the plan put into operation last year for a single administration of all foreign mission work of the Church.

The Board of American Missions is the third of the Church boards to include women members, the Board of Christian Education last winter having elected Mrs. A. E. (Hazel Anderson) Kraft and Mrs. Virgil M. Cosby—two outstanding members of the WGMS, though not nominated by it. Several members of the Women's Board are currently serving on committees of the Board of Christian Education.

Edith L. McBane, Recording Secretary of Women's Board

BOARD OF AMERICAN MISSIONS

Women Members

Mrs. William H. Hughes

President of 1952 WGMS Convention in Detroit, Mich. Wife of pastor of Sparta, Ill., Church

Mrs. G. I. G. Shambaugh

Another past president of WGMS Convention (1954). Active in Westminster Church, Des Moines, Iowa

Mrs. Wallace G. McGeoch

Graduate of Muskingum College. Former school teacher. Pastor's wife at Leechburg, Pa.

Mrs. H. Andrew Bruder

Muskingum alumna. Mistress of the manse at McKeesport, Pa. Former WGMS Secretary of Teen-Age Work

LINWOOD'S FIRST BIRTHDAY

By MRS. H. E. GOLL, Manager

LINWOOD WAS formerly the home of Mr. and Mrs. Earle M. Craig, long actively interested in the United Presbyterian Church and in foreign missions.

The house is a fine modern red brick residence in dignified Georgian style. Situated on a hilltop commanding a breath-taking view of the Ohio River valleys near by, it is about one mile from Beaver, Pa.

The rolling lawns, colorful gardens, and a great variety of beautiful trees cover nearly five acres and provide ample space for outdoor recreation. Residents find peace, quiet, and privacy in these spacious grounds in the beautiful residential area of Windy Ghoul, away from the traffic.

This property was given by Mr. and Mrs. Craig to the Board of Foreign Missions to be used as a residence for retired personnel. Here they find great pleasure in the beautiful walnut-paneled library which Mr. and Mrs. Craig left intact, a pleasant place for quiet and study. A spacious living room and most attractive dining room, a large reception hall, office, and kitchen facilities constitute the first floor. The second floor provides three large double bedrooms for couples, and four single rooms, along with several baths. On the third floor are several rooms, baths, and storage space.

The Beaver United Presbyterian Church, one of the great churches of the denomination, under the guidance of Dr. E. Marcellus Nesbitt extends a warm welcome to these missionaries. There is large opportunity here for those who care to be actively interested in continuing their church work. The friendly atmosphere of the Beaver Church helps greatly in the residents' getting acclimated in their new situation. Those now residing at Linwood live an active life. They make an important contribution to

the community by providing programs and speaking engagements, and in prayerful living.

You are always welcome at Linwood. Missionary societies, youth groups, and various church organizations frequently visit Linwood for their meetings. Overnight guests are welcome as long as there is room (by reservation).

Linwood is in its infancy. The first anniversary and Donation Day will be celebrated on Saturday, November 3, from two until five o'clock. You and your friends are urged to attend. The "Welcome" mat is always out at Linwood.

Congratulations to New Magazines

MISSIONARY HORIZONS, now in its seventieth year, offers felicitations to the new *United Presbyterian* and the new *Hi Way*, two magazines of our Church which will make their debut Oct. 7. We wish them unprecedented success and a future of the highest service. *The United Presbyterian*, now the only adult weekly of the denomination, is in no sense an infant publication, having long years of honorable history and tradition behind it. *The Hi Way*, new youth magazine, also has proud antecedents in the *Christian Union Herald*, published since 1880.

The new and verdant editor of MISSIONARY HORIZONS expresses appreciation to her much more experienced colleagues. To Dr. Raymond L. Edie, editor of *The United Presbyterian*, for his unfailing courtesy and cooperation during the past 14 years when she had the privilege of reporting WGMS news items in his paper. To Miss Margaret J. Patton, editor of *The Hi Way*, for her excellent presentation of missions in her pages of the *Christian Union Herald*.

October is religious Press Month, when special attention is called to the role played by Christian periodicals such as these. Pastors can do much to help reach the goal of *The United Presbyterian* and MISSIONARY HORIZONS in every home in the congregation and *The Hi Way* for all United Presbyterian youth. Literature Secretaries also have a fine opportunity in fall presbyterial meetings.

Sample bundles of MISSIONARY HORIZONS, current and recent issues, will be mailed to all who wish to use them for display and distribution. Send requests to the Editor, 906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

NEWS FROM AFAR

The North Sudan

MRS. RIED F. SHIELDS, Associate Editor, Khartoum, The Sudan

JUBILEE — 1956

The commemoration of years of Christian workers' conferences, particularly those of the Bible women, held in April at Gereif was, as the name jubilee implies, a time of real rejoicing. In some respects it was as to the Israelites of old a time of returning to their own—of possessions and family.

The Time

It was 25 years since the first conference was held for Christian women workers in the North Sudan. At first a few days' conference, in 1936 it changed its character and became a yearly institute for the Bible teachers who do literacy work in the Sudanese homes. These institutes last for two weeks and are usually held during the Muslim month of Ramadan when the effectiveness of the teaching is greatly curtailed by the fact that all the people are fasting. The time affords opportunity for spiritual renewal, refresher courses in Bible and other subjects related to their work, as well as Christian fellowship.

Sunday afternoon of this year's institute was the jubilee tea given to commemorate the past conferences and institutes and the work they represent.

The Place

The place chosen for the jubilee institute was the scene of one or two of the earliest conferences. Gereif, although only six miles across the desert from the fast growing metropolis of Khartoum, and fast becoming surrounded because of the encroaching building program of nearby villages, affords an area of quiet countryside and a feeling of isolation from the ordinary bustle of life.

It was under the shade of three spreading Neim trees planted 30 years ago by Harvey McClellan that the anniversary tea took place. Chairs and benches formed three sides of a large square—seating capacity for over 100. On the fourth side was a large table of cakes, the central one being the anniversary cake—a three-tier creation of white trimmed in pink and green frosting. It was the handiwork of teachers of the Girls' Boarding School in Khartoum North.

The bountifulness of the cake that day surely bespoke the bounty of blessings enjoyed at the Lord's hand during the past years now being celebrated. The guests were not only well served but the whole institute was supplied for the remaining week of the conference!

The People

From Omdurman, Khartoum, and Khartoum North the guests arrived in taxis, school buses, and private cars. Pastors, relatives of the Bible women, missionaries, school teachers —all of them friends of the Bible women's work and many who in years past had had a hand in it.

Before the planned program began, vociferous greetings passed between friends, some of them meeting for the first time in years. Some hardly recognized each other in the first fleeting moments, in which case the greetings became more hilarious than ever.

Short talks were heard from representatives of various groups. Mr. Hamilton of the British and Foreign Bible Society spoke of the Bible women as co-builders, the inside builders who took the Word into the homes, while they, the outside builders, supplied the Scripture portions and Bibles used. Pastors Wesley and Radi spoke appropriately about and to the

Bible women in turn. A poet church member read a poem written especially for the occasion.

Dr. Reid F. Shields speaking for the Mission recalled the beginning and growth of the work of the women in the homes. His recollection of the "umbrella incident" of the old days brought much laughter and hit a chord of understanding in all who have experienced visiting in as many as six or more houses in a morning and being expected to respond to the custom of partaking of food and drink in each place. It seems that two early missionaries having completely reached the end of their ability to eat more, resorted to dropping cookies into their closed parasol. In this way they hoped not to offend their hostess, who would think at its disappearance that the food had been devoured. But outside the door of the house, with chatting and giving the appropriate goodbyes the missionaries completely forgot their hoardings and raised their parasol to the tune of descending cookies.

Another high point in the program was the reading of a letter from Miss Aulora McIntyre written from America to the jubilee gathering. As she was a pioneer in the conference work and the work of the Bible women, her letter brought vivid memories of those early years and the godly influence she herself had had on many of those present. In these moments of inspiration some reached the point of possessing and returning to their own. Memories brought a lump to the throat, and tears to the eye—silent tears born of deep rejoicing, and with the joy a mingling of regret that the past years had not witnessed more of service and devotion to God's work.

Miss Una Coie

The jubilee was also a time of remembering the years of the faithful service of Una Coie. It was appropriate that she who had given many of her 38 years of missionary life to the training of Bible women and teaching women in the homes, should be the one to cut the anniversary cake. Miss Una, as she is called by all, was attending her last conference before returning to America for retirement. One of the Bible women speaking for them all expressed their high regard for her and her work and presented a farewell gift.

Thus ended the jubilee, and thus began a looking forward to future service.

E. Verna Pillow, Khartoum

Upper Nile Mission

MRS. ROBERT G. GORDON. Associate Editor
Nasir, the Sudan

CLINIC PATIENT

The sun was setting at Nasir and the last of the afternoon's patients were on their way home, when we saw a strange sight. It was not an ambulance bringing a new patient but she was being carried on a home-made stretcher on the heads of two young Nuer men. The husband and two other children accompanied them carrying their beds (a couple of animal skins), their cooking utensils (two large gourds), and a small amount of dura which the little girl would have to pound, grind, and boil before they could eat their evening meal.

The men lowered their burden to the ground at the clinic door. The expression "nothing but skin and bones" became more nearly true than I had ever known it to be, as we looked on this desperately ill patient. The patient and her family were directed to the "hospital room" which is a native grass roofed hut. Upon examination, this expectant mother was found to be suffering from amoebic dysentery and had been ill for many weeks. We began treating her but, humanly speaking, this seemed like a hopeless case. Why hadn't they come before? Yes, they realized that they should have come before but this was the rainy season and there was much

water on the swamp lands between the clinic and their home 15 miles away. The little girl began preparing their supper over an open fire as I started walking home. I remembered that the Lord who had directed their coming here was not only able to heal this person's physical ailments but He could also bring life to a soul who was sick in sin.

After a few days her body seemed a little stronger and she asked for the "talk of God." She listened eagerly as I told her about Jesus in my much too limited Nuer. A week later and much to our surprise, a healthy little baby girl was born. I wish you could have seen the proud and happy look on the face of Nyarot, the older sister. But those smiles changed to tears when the week-old baby became ill with malaria. Last night, Nyarot came running to our house and cried, "Come quickly, the baby is dying." Although the baby was very ill and had apparently had a convulsion, she did live through the night and is much better today. We don't know what God's purposes are but we must trust that He will use this experience to bring glory to His name.

Arlene Schuiteman, Nasir

MAILING LIST SECRETARY

The Women's Board announces with regret the resignation of Miss Charlotte Bambey after nearly six years of service in the magazine office. Miss Bambey operated the addressograph, and with a mailing list of over 17,000 the work entailed much careful handling. Our best wishes follow her in her new Government position with the Bureau of Mines, Pittsburgh, Pa.

Miss Ruth Anderson, a daughter of Dr. and Mrs. J. Lowrie Anderson of the Sudan, is the new mailing list secretary. She is a graduate of Westminster College in New Wilmington, Pa., and Biblical Seminary in New York.

The Women's Board

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To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose ..... for which please send MISSIONARY HORIZONS to the following, at $1.50 a subscription:

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Signed .....

Address .....

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

Happy is that people, whose God is the Lord. Ps. 144:15

THANK OFFERING CONFERENCE

The WGMS Convention Thank Offering Conference, under the leadership of Mrs. Ralph Dickson of the Mansfield Presbyterial, was opened with a prayer of thanksgiving. Special reference was made to the new Thank Offering material available, namely: a small Thank Offering poster for church and society use to designate the time, place, and speaker for the Thank Offering ingathering service; the different-colored Thank Offering envelopes for churches that have more than one Women's missionary society—besides the white there are also green and buff; the new Thank Offering play, *Many Are Called*, particularly adaptable to society use; the newly established Honorary Gift of $100, and the new leaflet "Teens' Thank You Gift."

The Conference adopted the following slogan for the coming year, "Daily Thanks for Daily Bread." In looking toward the Church's Centennial celebration goals of the WGMS, the daily use of the Thank Offering Box by *every* member of the society was stressed in order to insure an increased Thank Offering in *every* society. Also in view of the recent united administration of both Foreign and American mission work, it was considered very much to the point to enlighten the men of the church as well as the women concerning the Thank Offering—what it is, what it does, what a large portion of mission work depends upon the yearly Thank Offerings, and what far reaching influence the Thank Offering has in carrying the Light of the Gospel to those in spiritual darkness at home among the Mountain, Negro, and Indian Americans, as well as across the seas, among the Egyptians, Sudanese, Ethiopians, Pakistani, and Indians.

Prior to the Thank Offering ingathering service, every opportunity to publicize the Thank Offering was urged that the joy of thankful giving would reach into all organizations of the church—the societies, circles, the church bulletin, the church newsletter, as well as a special Thank Offering letter to be sent to every woman of the church, containing a Thank Offering leaflet, an invitation to the ingathering service, and a Thank Offering envelope. Teens and Juniors should also be provided with Thank Offering inspirational material, an invitation to the ingathering service, and a Thank Offering envelope.

Special attention was called to the importance of close cooperation among a representative from each society, Women's, Teen, and Junior and the pastor of the church in setting up the annual Thank Offering service—the careful planning and preparation of every detail of the ingathering service including appropriate music, responsive reading and songs of thanksgiving, the arrangements for the speaker and ushers, and the particular assignments of the women and children participating in the program.

Recording Thank Offering

The society Thank Offering Secretary, Teen sponsor, and Junior superintendent should cooperate with the society treasurer in the following:—

1. Recording the *names* and *donors* of Life Members, Directors, Memorial and Honorary Gifts on the *Society Information Form*. This form is used only if there are Life Members, Directors, Memorial or Honorary Gifts. For the sake of accuracy, print or type the names and donors on this form; also see that the names of those receiving certificates are

written plainly, completely, and correctly.

2. Recording the *amount* of the Thank Offering and the *number* of Life Members, Directors, Memorial and Honorary Gifts on the *Society Remittance Form* that the society treasurer receives from the presbyterial treasurer.

3. The society Thank Offering money, together with the Society Remittance Form and Society Thank Offering Information Form must reach your presbyterial treasurer no later than November 15.

At the presbyterial level, all Thank Offering money and the original Society Thank Offering Information Forms must reach the office of the WGMS treasurer no later than December 1.

The certificates for Life Memberships, Directorships, Memorial and Honorary Gifts will be sent to society Thank Offering Secretaries, Teen sponsors, and Junior superintendents who will present them at their next meeting. A special presentation of the certificates is suggested.

"Give unto the Lord the glory due unto his name; bring an offering and come into his courts." Ps. 96:8.

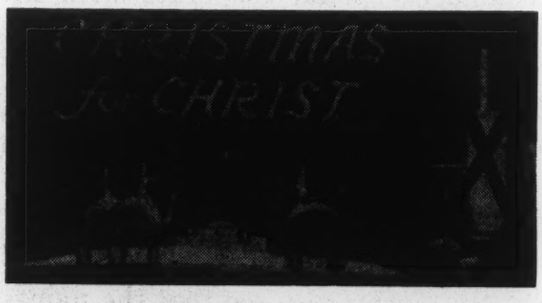
KENTUCKY SCHOOLS NEED MORE CLOTHING

Stocks are low in the clothing stores at Frenchburg and Ezel, Ky. Now that colder weather is in prospect, supplies of good used clothing will be greatly appreciated.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Adrian Wells, Frenchburg School, Frenchburg, Ky., and those sent by railroad freight or express should be addressed to Mr. Adrian Wells, Frenchburg School, Mt. Sterling, Ky.

Boxes sent to Ezel by parcel post or motor freight should be addressed to Mr. William A. Heagen, Ezel School, Ezel, Ky. Those sent by railroad freight or express should be addressed to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

"CHRISTMAS FOR CHRIST" SEALS



Our Temperance and Social Education Department still has a considerable number of "Christmas for Christ" seals from last year which are equally appropriate for use this year on your Christmas mail.

We offer these at the reduced price of 10 cents per sheet of 50 seals. Order from Department of Temperance and Social Education, 605 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34

OPPORTUNITY UNLIMITED

"The greatest battle in the world," writes Dr. John Calvin Payne, "is the battle for the hearts and minds of the children." Communists have realized the futility of trying to convert adults to their anti-religious philosophy. Instead they concentrate their effort on the education of children. They are following the Scripture which says, "Train up a child in the way . . . and when he is old he will not depart from it."

Two thousand years ago, when Jesus was asked, "Who is the greatest in the kingdom of heaven?" he called a little child and put him in their midst. That incident marked the discovery of the child.

It was in 1892—64 years ago—that Mrs. Edwin M. Hill proposed a recommendation to the WGMS Convention that an organization be formed for the purpose of providing missionary education for the children of our denomination. The recommendation was adopted by the Convention and that marks the beginning of the Junior missionary society. Mrs. Hill suggested that "our little girls could grow up to fill the places of their mothers and grandmothers in the missionary work and our little boys could fill the pews with consecrated manhood."

We have come a long way since that day 64 years ago. Many leaders have helped to carry out the plan of organization which was presented by Mrs. Hill. Our total membership at the close of 1955 was 15,536 Junior boys and girls and total contributions were $39,810.13.

Now let us look to the challenge for the future. In the 833 congregations in our denomination last year, we had 481 Junior missionary societies. Only 58 per cent of our churches have a Junior missionary society. Forty-two per cent of our congregations have no Junior missionary society. Is your congregation in the 42 per cent? Can you offer your services to help with this important work? Jesus said, "Let the little children come unto me and forbid them not for of such is the kingdom of heaven."

Only 30.45 per cent of our potential according to statistical reports is receiving missionary education through the WGMS. The potential is the enrollment of boys and girls in the Primary and Junior Departments of our church schools.

Children have a great natural interest in other children. They view television newscasts as soon as they happen; books have exciting pictures and interesting formats. Travel is easy and they come in contact with other children first-hand. Miss Marie Saul, associate superintendent of the Pittsburgh Board of Public Education, says, "If you want to promote a cause, go to the children in the elementary grades." She was talking about the zeal they have for helping with Red Feather, Red Cross, Goodwill drives. This quality can be used in our missionary education program too. Knowing the needs of less fortunate boys and girls, our Juniors will be interested in sharing the good news of the love of Jesus for children everywhere.

Our past has been glorious, but we have opportunities unlimited in the challenge of the future.

So teach us to number our days that we may apply our hearts unto wisdom. Ps. 90:12

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. Isa. 26:2

MESSAGE FROM NEW SECRETARY

Greetings to all Teen-Agers,

I am looking forward to working with you and for you as Teen-Age Secretary of WGMS, desiring that God's blessing be upon all of the Teen work again this coming year.

May the fine accomplishments under Mrs. Bruder's guidance of the work be kept in remembrance and further goals be reached for His Glory.

Mrs. John E. Wunderley

NOVEMBER PROGRAM PLANS

Theme: Opportunities Unlimited

Worship: Challenge Accepted by John.

(For *Worship* I suggest adapting *Devotions* given in this magazine on page 96, but please supplement with this very important thought:)

Read in Unison John 20:31. This tells us the important reason why John wrote the book of St. John. Why? To show us that the Lord Jesus Christ is the Son of God and the *Savior of all who believe in Him.* We are most grateful that John accepted God's challenge and wrote this book, and, above all else, that in it he told of Christ's dying love for you and me. Let's hide this verse in our hearts!

Prayer Cycle: 12th and 13th Days. (Select several names.) Clip from magazines pictures of missionaries being prayed for or pictures of phases of their work. This helps to visualize and acquaint Teens with the ones for whom they are praying. The missionaries depend upon our prayers; let's not fail them!

Program: (Mission Field: U.S.A. to be concluded in this meeting.) *There Is No End* (senior high), *It Happened This Way* (junior high). Many interesting program suggestions are available in *Youth Guide on "Mission Field: U.S.A."* for these closing chapters, "Together and Equal," and "When Home Is a Trailer." Why not have a buzz session, or general discussion around current questions such as Negro segregation or problems faced by Indians in integration? Also collect facts and discuss the migrants. If there is a new industrial project near by, facts could be learned about it. How many workers have moved into the area and how many families are *outside* of a church? As you have studied these books, are you more aware that United States is a mission field and that much remains to be done to make this a Christian nation? *One can be a missionary right in his own home neighborhood!*

"To make Christ known,
O blessed high commission;
To make Christ known,
O tasks beyond compare;
To make Christ known,
To tell of life and power,
Where naught but sin and death
Have reigned before."

REMEMBER CONTRIBUTIONS AND TEEN TASK COLLECTION AT THIS TIME. Your contributions consist of fees (10 cents a member a year); $1.00 a member for Teen Task; regular work of American and Foreign and contingent. It is nearing the time of the year when these contributions should be met.

Teen Task at Home, 1956—
Scholarships to Knoxville College

Teen Task Abroad, 1956—
Literacy Work in North Sudan

(*Continued on Page 118*)

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

I have looked upon my people, because their cry is come unto me. 1 Sam. 9:16

"Our mightiest feelings are always which remain most unspoken," from Kingsley, truly expresses my emotions as I write under this new caption in MISSIONARY HORIZONS. Those who have been secretaries of this department in the past have so nobly served that the work has progressed year by year. With the Master's help and guidance and the continued interest and cooperation of the people of our Church we shall give our best efforts to this sphere of service in His Kingdom.

Camden Academy Quartet and Mrs. A. C. Peoples. The Misses Freddie Walker, Geraldine Nettles, Claudette Kimmons, and Maggie Atwood.

One of the highlights of the Convention program at Canton was the singing of the quartet from Camden Academy accompanied by Mrs. Peoples. The sudden illness of Mrs. Gwendolyn McElderry, their teacher, prevented her from coming with them so Mrs. Peoples kindly took over for her. Mr. Peoples has written that "the group enjoyed the experience at the Convention. The fellowship meant much to the girls as well as to Mrs. Peoples and me." We wish to give this word of appreciation to all—the teacher who helped the girls prepare their program; the girls who sang nicely; Mrs. Peoples for helping at the last moment and Mr. Peoples who brought the group to the Convention.

Rainy weather cut the attendance at Vacation Church School at Miller's Ferry, Ala., this summer. Schools were also held in Annemanie and Camden under the direction of the Misses Elois Primm and Frances Boyd.

Campuses and buildings have been readied for a new school year and so the work goes on.

May I change a well known slogan from "Do Your Christmas Shopping Early" to "Plan Your Christmas Giving Early," and share it with our missions in the Southland. It's not a bit too early to plan for the parcels your group might send to one of our places of work. Here are some suggestions: Dolls, balls, games, books and school supplies, material for sewing, sweaters, blouses, belts, hose, ribbons. Then keep in your thoughts and prayers those to whom you send your gifts.

Be sure to include your name and address inside the parcel as well as on the outside so that the gift can be acknowledged. Addresses of our stations are given in the back of the magazine.

Money gifts, too, are acceptable for the hot-lunch program at Camden and Miller's Ferry, Ala. Share your Christmas with others.

Choose you this day whom ye will serve . . . . but as for me and my house, we will serve the Lord. Josh. 24:15

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

Turn ye unto me, saith the Lord of hosts, and I will turn unto you. Zech. 1:3

CHRISTMAS IN OCTOBER

Many people in our churches and societies are now planning to share their Christmas joy with our Indian American friends. We were very happy that so many societies sent gifts to our missionaries last year. It was a great help to them in bringing happiness to many families and children. Our missionaries are truly grateful for all the gifts they receive each year.

For those who do not know what to send and wish to bring happiness to these people, we are printing a list of items that are most useful and not expensive to send. Any of the following articles could be used: Handkerchiefs, wash cloths, tooth paste, brushes, soap, towels and tea towels, dolls, playthings and toys for smaller children, table games for older children, pencils, crayons, notebooks, story books, color books, paints, beads of all kinds, hair ribbons, crepe paper (flower colors), embroidery floss, needles, thread and all sewing notions, stuffed toys, mittens, caps, dresses, socks, stockings, combs, hard candy, candy bars, Testaments, Bibles, and Bible pictures.

We request that you do not send boxes to Jones Academy this year. The churches in Hartshorne, Okla., are ministering to the boys and girls at Jones Academy. Miss Anita Longhorn has resigned and is attending college.

Mr. Leslie Smith has given up the work at our Cherokee Church in Stilwell, Okla. Will you please watch the MISSIONARY HORIZONS for the name of his successor and also the man who will be in charge of our Mesquakie Church at Tama, Iowa.

THE TEENS

(*Continued from Page 116*)

REMEMBER THIS IS THE MONTH OF THANKSGIVING. Keep thought of gratitude present at each meeting, even though your Thank Offering has been taken. "Blessed be the Lord, who daily *loadeth* us with benefits, even the God of our salvation." Ps. 68:19.

Social Time: Sewing or making projects for Christmas! Time is running short! Making projects around a table will afford fellowship, laughs, and a good time to exchange youth's ideas of vim and vigor. A game of Bible Lotto is lots of fun!

The American people spend over nine and one half billion dollars a year for alcoholic beverages while spending less than seven billion a year for public schools and contributing under four billion a year to churches.

There are 141,733 more alcohol outlets in the United States today than the combined total of churches, synagogues, and temples. The lineup: 441,789 liquor outlets; 300,056 churches.

The Clipsheet

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley

O let the nations be glad and sing for joy: for thou shalt . . . govern the nations upon earth. Ps. 67:4

TOP RATING

The Lord has been very good to us this whole year. I know this is due to the prayers you offer for me. I can feel it the way the Lord gives me strength and wisdom to solve many problems. It is hard to let Miss Eva Hewitt go, but we in our school know that Pasrur needs her; Marie Allison knows the work and we are happy that she will be with us until her furlough. I know we will work together for the Lord, lovingly, sympathetically, and understandingly; she is so good in everything and we all love her.

We have about 500 in school; about one-half are Christians. All join in prayers and Bible study. The result of both our University classes has been very good, and we stand first among our District schools, thanks to the good, loyal, and industrious staff.

Edith Williams
Sialkot, Pakistan

JUNE JALSA

In the mountains to the north of us, rain and hail fell and we have reaped the benefits, for the weather was very hot here. We were thankful for we had our annual June *Jalsa* on the 21st and 22nd. We try to have it at this time of the full moon. Women and children come in from the villages; we did not count them, but there must have been between 500 and 600. For many it is their only outing of the year. Many come prepared to have a part in the program, to recite Bible stories and verses, and to sing. They brought their Thank Offerings.

Two meetings were held with the local minister speaking on "Fellowship." Filmstrips were shown to both women and children. There were about 300 in the morning meeting for the children. This year we put several loads of sand in front of the school, where it is always muddy in rainy weather, so there was a huge sand pile for the children to play in. We make ice cream for them and have plums and melons and good food.

Among the girls to come for the *Jalsa* was a group from Chak 495 B. Several years ago they started to read; one had been in school for a little while, but five others had not. Now all can read their Bibles. Three years ago they memorized the 12 lessons of the Synod Bible Course and this year five got their third award and one her second.

In July we expect about 50 boys for the annual Youth Camp. The boys are to study Matthew 5-7 and are to memorize Chapter 7 for a contest. Several of our high school boys have expressed an interest in becoming pastors. We have two young men just from the Seminary who are real leaders for youth, so we are hoping there will be some real growth in the spiritual life of our boys.

Alice G. Hill
Sargodha, Pakistan

POOR APPETITE

I've just come back from up the Hill for cooks' prayers. These are the young girls who cook for the boys' school. We have a time of teaching and praying together each morning. The girls change over each month and this month there is only one Christian girl amongst them, but it is a joy to see the difference in Nyacan's attitude and the attitude of the rest of the girls—she is just different. Some of the girls this month have shown some interest and two of them have come to our Friday teaching session for girls and to the classes on Sunday. But there are others like the girl this morning who fell asleep and during prayer time toppled over and

knocked her head on the cupboard and still did not wake up. You can't really blame the girls as their work is very hard and at the end of the month they are really ready to go home. But there is no real hunger and thirst after the things of the Lord.

We are still meeting for church under the big fig tree by the river but we should be in the newly roofed church by next Sunday. The women's and girls' classes have been very well attended recently and a particular joy to me has been having one of the Christian women teaching the babies. Nyakac is teaching this month and her face just beamed when she told me how the little ones answer up in class. There are no classes for boys or non-baptized men. Bill Adair has a Christian men's class. So after church as the women and young girls settle down for their classes the men and boys wander off to their villages. Will you pray with us that the church leaders will see the need and find a way that these others too may be taught? Again it is a case of no real hunger and thirsting for God's Word.

In the last couple of weeks we have received three letters from three different boys, all educated Christians. They have married, or are in the process of marrying young girls who are not Christians. "Please will you teach this girl and have her baptized and then we will have a Christian marriage." The boys have no real understanding of what it means to become a Christian, of the change of heart, of the rebirth that must take place. Besides teaching the Scripture we are to teach "household activities, sewing, literacy, health and child care, and how to serve a husband." In an attempt to partially answer these requests we have started a twice weekly teaching session for these girls and for a few of our Christian girls who want to learn to read. We are meeting in my bedroom for lack of any other place. But there is no real desire for teaching by the non-Christian girls; they just are not interested. Do pray that in this group there may be a real desire for the Word of God.

Helen Tetley

Doleib Hill, Upper Nile

"Blessed are those who hunger and thirst after righteousness, for they shall be satisfied." Matt. 5:6

TRIAL BALANCES NO TRIAL

I have become firmly established in the office routine now, having gone through the closing of the year's books, annual reports to the Boards, etc. My fear of bookkeeping is even being replaced with joy and satisfaction, especially when the trial balances finally right themselves. Likewise, the associations, business and social, with my fellow missionaries have been a rewarding experience. My adjustments to the country, climate, people, and conditions, and my continuance in health have been so easy that I often find it difficult to believe there really has been such a big change in my life. . . . I thank and praise God for the opportunity that is mine of serving here and pray I shall be found faithful and pliable in His hands.

A. Katie Turner

Miss Turner is the short-term secretary in the Mission treasurer's office in Khartoum, North Sudan.

Temperance and Social Education

MRS. W.J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

The whole land is made desolate, because no man layeth it to heart. Jer. 12:11

During the past year you were repeatedly urged to support certain legislation which had to do with alcoholic beverages, and we appreciate your response to these pleas. Because you were interested we should now like to report what Congress did—and didn't do—with these bills, basing this information on the official summation as given in the *Clipsheet* for August 13.

The Alcohol Advertising Bills

Two bills, S. 923 authored by Senator William Langer (R-ND) and H.R. 4627 written by Representative Eugene Siler (R-Ky), which would prohibit the interstate transportation of advertisements of alcoholic beverages were introduced early in the first session of the Eighty-fourth Congress. Hearings on the bills were held in February 1956, before the Interstate and Foreign Commerce Committees of the respective houses. The hearings were printed and distributed in May. *Final action*: Each bill died in committee, receiving no further committee action before adjournment. (Every bill not passed automatically dies at the end of each Congress.)

Legislation to Ban Airline Liquor

Early in 1955, the Airline Pilots Association and the Stewards and Stewardesses Association began to point out the growing dangers of serving liquor aboard the nation's commercial airliners. Despite this, the airlines continued to push the liquor service, with the result that three senators and six representatives introduced legislation to prohibit alcoholic beverage service aboard any air carrier.

The House-introduced bill, H.R. 8000 by Representative John Bell Williams (D-Miss), finally passed the House by a substantial voice vote on the very eve of its adjournment. *Final congressional action*: Having passed the House, the measure was sent to the Senate just before its adjournment on July 27. According to reliable sources, Chairman Warren G. Magnuson of the Senate Interstate and Foreign Commerce Committee polled his committee and all but one member voted to report the bill favorably to the Senate floor. However, Senator Magnuson failed to put the bill on the calendar or attempt to bring it up on motion, *and the measure died in the Senate Committee.*

It is thought that the reason for non-action on the advertising bills was due to pressure from both parties in view of the political campaigns this fall.

How 'bout This

At first glance this would seem to be a dark and discouraging picture but we don't think it is. Every one of these legislative efforts over the past years has brought us a little closer to the goal, and one day soon we ARE GOING OVER THE TOP! Don't forget that H.R. 8000 actually passed the House and that is the FIRST DRY BILL SINCE REPEAL TO BE PASSED BY EITHER HOUSE! So we are moving forward even though it is agonizingly slow going.

Within months we will no doubt be back asking you to support similar bills in the new Congress; and we ask you now to make a vow that you will do so with more determination and vigor than ever before—we just might make it next time!

(*Continued on Page 125*)

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

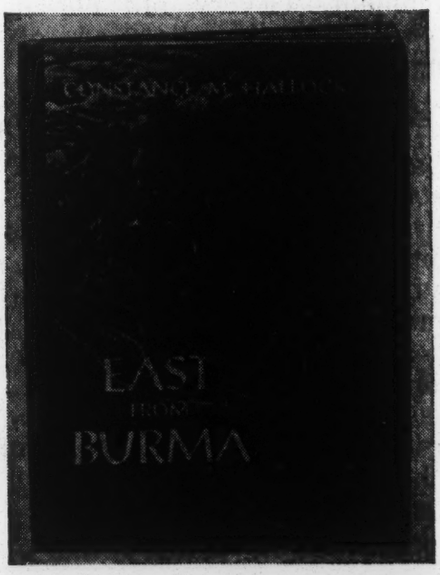
Surely this great nation is a wise and understanding people.
Deut. 4:6

1957 READING COURSE — GROUPS 1 AND 2

(Choose one book from each group)

FOREIGN MISSIONS

The Church in Southeast Asia (A) by Winburn T. Thomas and Rajah B. Manikam. Cloth $2.50; paper $1.25. 171 pages. This is the basic study book, presenting the problems and opportunities of the church in this vast area as seen by an American and an Asian. What has the Christian church been able to accomplish as it faces three great religious faiths—Islam, Buddhism, and Hinduism—as well as secularism and Communism? How well do the various Christian denominations cooperate in this task? Is the church that has been established strong enough to stand alone? Because we have no Mission in this area we need to know what others are doing.

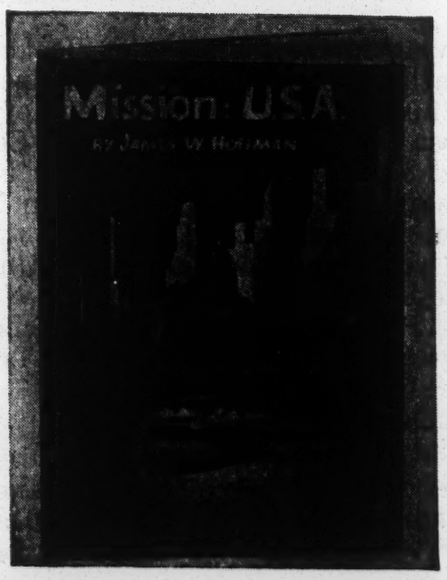


East from Burma (AY) by Constance M. Hallock. Cloth $2.50; paper $1.25. 120 pages. This is a background book, giving information about the political, economic, social, and religious life of the countries of Southeast Asia—Burma, Formosa, Indochina, the Philippines, Indonesia, Malaya, and Thailand. Based on the author's own visits to this area, the facts are presented in an interesting way with special emphasis on the people. A good book to read. Those who are planning to teach classes of Juniors, youth, or adults will find this book an excellent help in understanding the area and the people.

Give and Take (Y) by Herman C. Ahrens. Cloth $2.50; paper $1.25. 163 pages. This book is fiction based on fact. The story centers in an ecumenical work camp in Malaya at which Bob, from the United States, meets young people from the various countries of Southeast Asia. As the group learns to worship, work, and play together, they learn to respect each other's differences and to realize that they are one in their love for Christ. Their discussions reveal some of the problems facing the church in this area. All had something to *give* the group and all could *take* something from the fellowship that would make life richer.

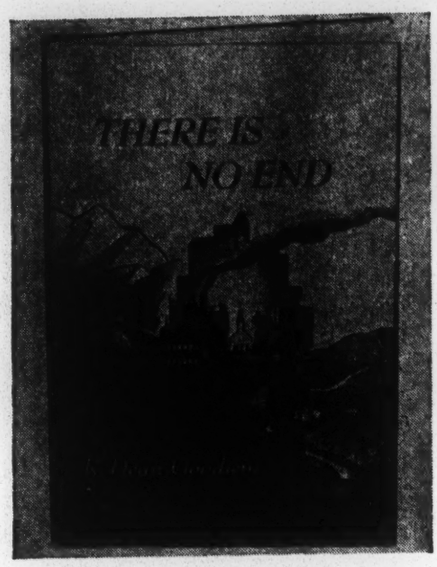
Day After Tomorrow (T) by Alice H. Lewis. Cloth $2.50; paper $1.25. 118 pages. Six stories, fiction based on fact, take us to Southeast Asia to become acquainted with teen-age boys and girls who live in Malaya, Formosa, Burma, the Philippines, Thailand, and Micronesia. Through these stories we see something of the life of the people and the work of the church in these lands today and learn of the dreams of youth concerning the part they will play "day after tomorrow."

HOME MISSIONS



Mission: U.S.A. (A) by James W. Hoffman. Cloth $2.50; paper $1.25. 178 pages. This basic study book is a frank appraisal of the spiritual needs of America today, based on Mr. Hoffman's travels across the land. It is a thrilling account of what the church is doing to carry the Gospel to those who move frequently, to migrant laborers and their families, to service men and women, displaced persons, college students, mental patients, prisoners, alcoholics, and others who have special needs. Each local congregation is challenged to reach out to those in the community who have special need for its message. How Christian is the United States? How Christian is your community?

There Is No End (AY) by R. Dean Goodwin. Cloth $2.50; paper $1.25. 126 pages. "Our churches have lessons to learn if they are to meet effectively their opportunities in Mission Field: U.S.A." Mr. Goodwin traveled over the country looking for opportunities for Christian service, seeing what is already being done, and talking with people wherever he went. He found opportunities everywhere—in the big cities with their "strangers by the million," in the mountains and scattered rural areas, in the realm of race relations and juvenile delinquency. He adds, "There is no end to the power of God to help us use the opportunities he gives us."



It Happened This Way (T) by Frances Nall. Cloth $2.50; paper $1.25. 118 pages. Nine true stories about teen-agers who live in the United States—how the church helped them and how they learned to be Christian in everyday relationships and to help in the growth of the church. These young people, living in a shrimper's cabin in Mississippi, in San Francisco's Chinatown, in a Chicago basement, in a farm home in Georgia, in a new suburb, face problems similar to those of other youth. Their stories challenge all teen-agers to the task of making America a Christian nation, starting in their own community.

The Little Professor of Piney Woods (AYT) by Beth Day. Cloth $2.95. 192 pages. "The story of Professor Lawrence Jones whose courage and invincible faith created a miracle of hope and education for the forgotten Negro communities of Mississippi." Mr. Jones was born in St. Joseph, Mo., and educated in the schools there. Following graduation from the University of Iowa he set out to fulfill an early dream of following in the footsteps of Booker T. Washington in helping young people of his race. He located in one of the most forgotten sections of the South and began his work. His story is an example of the opportunities in Mission Field: U.S.A.

Order these books from the United Presbyterian Bookstore, 209 Ninth St., Pittsburgh 22, Pa. Make checks payable to Samuel W. Shane, Treas.

According to the Yale University Center for the Study of Alcohol, there are 4,589,000 alcoholics in the United States today, of whom 705,000 are women.

The Clipsheet

TRIBUTES

Miss Jennie McCandless

It is with deep sorrow that the members of the Women's Missionary Society of the West Sunbury United Presbyterian Church pay loving tribute to the memory of a faithful member, Miss Jennie McCandless, who answered her Lord's call August 4, 1956.

Jennie was an active officer and member of the missionary society for many years, as well as a teacher in our Bible School and financial secretary of our congregation. May the memory of her quiet, unassuming Christian life be an example to us and to our younger missionary society, and may it encourage us to carry on the work of the Master she loved.

To her loved ones, especially her sister, we extend our sympathy and commend them to the care of Almighty God, in whom she so faithfully put her trust. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord."

Women's Missionary Society

Mrs. Emma Henderson

The Women's Missionary Society of the United Presbyterian Church of Tingley, Iowa, wishes to pay a loving tribute to the memory of Mrs. Emma Henderson who passed away July 24, 1956.

She had been a member of our society for more than half a century and was recording secretary much of that time. In spite of failing health during the last year of her life she missed recording the minutes of only the last two meetings.

Her quiet devout Christian life was an inspiration to all who knew her. Her faith in God and kindness to all are memories to cherish.

To her family we extend our sincerest sympathy.

The Committee

Carrie E. Eagleson

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind . . . and thy neighbor as thyself."

No words could better epitomize the life of Carrie Eagleson who was called to her heavenly rest on July 13, 1956. A professing Christian for over 50 years, Carrie was one of those rare people who are completely expendable. She gave freely of her means, her time, her energies, and herself. Nothing was too much trouble in the service of her God, her church, or her friends. It was an enriching and inspiring experience to all of us to have known her. We shall remember her genial personality, her ready wit; and above all, her triumphant handling of her long illness, when, refusing to give up, she kept on doing all she could and remained our "guide, philosopher and friend."

She "fought the good fight, finished the course, kept the faith."

In loving memory,

Charlotte Miller Missionary Society

Mercer United Presbyterian Church

Mrs. Anthony Commeret

The Women's Missionary Society of the Westminster United Presbyterian Church of Brooklyn, N. Y., wishes to pay loving tribute to the memory of Mrs. Anthony Commeret, who was a faithful Senior Life and charter member of our society.

To her loved ones we extend our deepest sympathy.

The Society

TEMPERANCE AND SOCIAL EDUCATION

(*Continued from Page 121*)

A REMINDER

Note the change in the designation of our department—*Temperance and Social Education,* instead of "Temperance and Reform." This is in keeping with the new reorganizational procedure. All Temperance and Social work is being handled in one office with Mr. Howard Maxwell as the Executive Director, while I continue to act as the Secretary of Temperance and Social Education of the Women's Board, and Chairman of the Committee of Directors for the new Department under the Board of Christian Education. This simply means that we are working together—cooperating in every possible way to promote this great cause. All communications should be directed to the Department of Temperance and Social Education, 605 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon, 1953——Assiut
Dr. and Mrs. Ewing M. Bailey, 1926——
——P. O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey, 1955——Assiut
Miss Helen R. Brownlee, R.N., 1931——Assiut
Dr. and Mrs. Roy Clark, 1955——Tanta
Miss Mary Frances Dawson, LL.D., 1922; 1945—Cairo
Mrs. Ada A. Dunlap, 1924——Assiut
Miss Marjorie J. Dye, 1951——Cairo
Miss Davida M. Finney, Litt.D., 1915——Cairo
Miss Lois M. Finney, 1953——Cairo
Rev. and Mrs. K. G. Fleming, 1940——
——37 Sidi Metwalli, Alexandria
Miss Elsie M. French, LL.D., 1909——Cairo
Miss Eleanor L. Gersiek, 1955——Cairo
Miss Martha C. Glass, 1921——Luxor
Miss Eulalia D. Grether, 1929——Tanta
Miss Alice M. Grimes, 1924——Cairo
Miss Faith E. Hamilton, 1954——Luxor
Miss L. Katherine Jacobsen, 1954——Cairo
Dr. and Mrs. Paul W. Jamison, 1946——
——Box 65, Tanta
Miss Lois D. Kingan, 1926——Benha
Rev. and Mrs. John G. Lorimer, 1952——Mansura
Miss Mary L. Markley, 1954——Assiut
Rev. and Mrs. Paul H. McClanahan, 1947——Cairo
Miss Beatrice H. McClellan, 1948——Luxor
Mr. Everett W. McCreery, 1930——Assiut
Miss M. Evelyn McFarland, 1919; 1949——Cairo
Rev. H. A. McGeoch, D.D., 1920——
——37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill, 1937—Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin, 1918——Fayoum
Miss Sarah B. Meloy, Litt.D., 1923——Cairo
*Rev. and Mrs. George E. Morrison, 1950——Luxor
Rev. and Mrs. Kenneth Nolin, 1955——Cairo
Miss Ruth L. Nolin, 1955——Cairo
Miss Helen J. Noordewier, 1921——Beni Suef
Miss Venna R. Patterson, 1924——Alexandria
Miss Frances M. Patton, 1922——Mansura
Rev. and Mrs. Bernard E. Quick, 1954——Minia
Miss Martha A. Roy, 1938——Cairo
Mrs. Rachel T. Seiver, 1925——Fayoum
Dr. and Mrs. Walter J. Skellie, 1924——Assiut
Miss Norma Lee Squires, 1954——Tanta
Miss Marie F. Tait, 1925; 1948——Assiut
Miss Alberta A. Tedford, R.N., 1947—Box 65, Tanta
Dr. and Mrs. John A. Thompson, 1948—Box 1422, Cairo
Miss Mary C. Thompson, 1939——Tanta
Miss Mary L. Thompson, LL.D., 1917——Assiut
Mr. and Mrs. Robert M. Turnbull, 1950——Assiut
Miss Helen M. Walker, 1930——Assiut
Miss Elizabeth M. Wilson, 1932——
——9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921——Minia

On Furlough

Mr. and Mrs. Judson W. Allen, 1950——
——100 N. Phillips Ave., Sioux Falls, S. D.
Mrs. Sara E. Baker, 1950——
——% C.W. Dick, R.D. 7, Butler, Pa.
Miss Mildred M. Cooke, R.N., 1954——
——85 McGill St., Smith Falls, Ont., Canada
Dr. and Mrs. Norman A. Kraft, 1949——
——9702 Barwell Terrace, Brooklyn 9, N. Y.
Mrs. H. A. McGeoch, 1920——
——155 Lakeside Ave., New Concord, Ohio
Miss Helen J. Martin, Ped.D. 1915——
——7442 Trevanion Ave., Pittsburgh 18, Pa.
Mr. and Mrs. W. W. Nolin, 1922——
——401 W. Chelten Ave., Philadelphia 44, Pa.
Rev. and Mrs. James W. Pollock, 1946——
——3944 McClure Ave., Pittsburgh 12, Pa.
Miss Inez M. Sutton, 1949——
——23 S. 10th St., Martins Ferry, Ohio
Rev. and Mrs. C. B. Watkins, 1944——
——1120 N. Highland Ave., Pittsburgh 6, Pa.
**Miss Margaret A. Work, 1924——
——E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Rev. Richard Gibson, 1955——
——1903½ Avenue D, Fort Madison, Iowa

*Associate.
**Leave of absence for family reasons.

Short-Termers

Miss Wanda Aigner, 1956——Cairo
Miss Elsie L. Bender, 1955——Cairo
Miss L. Vernelle Blair, 1952——Cairo
Miss Carolyn J. Copeland, 1956——Cairo
Miss Dorothy H. Cushman, 1955——Cairo
Miss Lela Dillon, 1954——Assiut
Miss Evelyn C. Edie, 1955——Cairo
Miss Jessie E. Edson, 1955——Cairo
Mrs. Jessie A. Fowler, 1955——Assiut
Miss Mildred P. French, 1956——Cairo
Miss Helen B. Galloway, R.N., 1954——Assiut
Miss Neva J. Galloway, 1954——Cairo
†Miss D. Jeanne Glazener, 1955——Cairo
Miss Elsie M. McClymonds, 1955——Assiut
Miss Eunice McConkey, R.N., 1955—Box 65, Tanta
Miss Mary R. McLaughlin, R.N., 1955——Assiut
Miss Jacqueline Martin, 1955——Alexandria
Mrs. Ilma M. Mason, 1955——Cairo
Mr. and Mrs. George Meloy, 1955——Alexandria
Miss Joan Murdock, R.N., 1955——Alexandria
Mr. and Mrs. Donald M. Parkinson, 1954——Assiut
Miss Lois M. Patterson, 1954——Assiut
Miss Carolyn A. Phelps, 1954——Assiut
Mrs. Fay Reed, 1941——Assiut
Mr. John M. Reed, 1956——Assiut
Miss Lucy J. Soule, 1952——Assiut
Miss Jean E. Stultz, 1955——Box 65, Tanta
Miss Donna Lee Wagner, 1956——Cairo
Mrs. Pearl M. Yeckel, R.N., 1955——Box 65, Tanta

Under Appointment—Short Term

Miss Lillian D. Anthony——
——2338 N. Capitol Ave., Indianapolis 8, Ind.
Mrs. Louise H. Burtner——
——Frenchburg School, Frenchburg, Ky.
Miss Margaret D. Grohman——
——349 N. McKean St., Butler, Pa.
Miss Alice Hesselink——
% Biblical Seminary, 235 E. 49th St., N. Y. 17, N. Y.
Miss Marjorie A. Jaspers——
% Biblical Seminary, 235 E. 49th St., N. Y. 17, N. Y.
Miss Mary Ann Lichti, R.N.——
——5370 S. Blythe Ave., Fresno, Calif.
Mrs. May A. Lybieux, % Mr. Thomas C. Reed——
——5 Junior Terrace, Randolph, Mass.
Miss Dorothy E. Wright——
R. 1, Mounted Rt. 15, Orchard St., Beaver Falls, Pa.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952——Sialkot City
Miss Ruth I. Ardrey, 1924——Lahore
Miss Margaret E. Ballantyne, 1941——Sangla Hill
Miss R. Jean Black, 1921——Pasrur
Miss Frances E. Brown, 1927; 1937——Lyallpur
Dr. and Mrs. J. D. Brown, 1936——Gujranwala
Dr. and Mrs. O. A. Brown, 1951——
——Memorial Hospital, Sialkot City
Miss Theresa I. Brownlee, 1922——Sialkot City
Miss Audrey C. Campbell, 1953——
——128 Burton Road, Rawalpindi
Miss Florence M. Carithers, R.N., 1953——Taxila
Dr. and Mrs. Norval E. Christy, 1947——Taxila
Dr. and Mrs. W. C. Christy, 1938——Gujranwala
Dr. and Mrs. J. B. Cummings, 1923——Rawalpindi
Miss Edith M. Drake, 1947——Sheikhupura
Miss Margaret J. Fehlman, 1913——
——128 Burton Road, Rawalpindi
Rev. and Mrs. E. H. Glassman, 1947——Campbellpur
Dr. and Mrs. Orval L. Hamm, 1953——Sialkot City
Miss Evva P. Hartig, R.N.A., 1924——Jhelum
Miss Eva M. Hewitt, 1930——Pasrur
Miss Alice G. Hill, 1938——Sargodha
Miss Reba C. Hunsberger, M.D., 1921——Taxila
Miss Barbara A. Lewis, 1953——
——% Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920——Sargodha
Mr. and Mrs. Irvin G. Lotze, 1948——Gujranwala
Miss Laura R. MacLachlan, 1938——Sheikhupura
Rev. and Mrs. C. Emerson McBane, 1946—Gujranwala
Miss Evelyn M. McKelvey, R.N., 1937——Sialkot City
Rev. and Mrs. Paul A. Miller, 1920——
——Memorial Hospital, Sialkot City
Miss Margaret L. Murdoch, 1924——Taxila

†Two-year Term

Miss Marian T. Peterson, 1920——Gujranwala
Rev. and Mrs. Paul R. Pulliam, 1953——
——Gharial Church, Upper Topa, Murree Hills
Miss Gene A. Purdy, 1954——Sialkot City
Miss Laura Reynolds, 1924——Sargodha
Miss Louise E. Scott, 1916——Gujranwala
Rev. and Mrs. G. LeRoy Selby, 1949——Sialkot City
Mr. and Mrs. Charles A. Stewart, 1917——Gujranwala
Dr. and Mrs. R. R. Stewart, 1916——Rawalpindi
Rev. and Mrs. Frederick E. Stock, 1955——Gujranwala
Rev. and Mrs. William Sutherland, 1918——Taxila
Dr. and Mrs. Robert F. Tebbe, 1949——Rawalpindi
Miss Elizabeth H. Turner, R.N., 1947——Sialkot City
Miss Helen V. Weede, 1928——Campbellpur
Miss Josephine L. White, 1951——Sialkot City
*Rev. and Mrs. John W. Wilder, 1954——Rawalpindi

On Furlough

Rev. and Mrs. Joseph C. Alter, 1922——
——2918-F Regent St., Berkeley 5, Calif.
Miss Marie E. Cash, R.N., 1926——
——R.D. 5, Lebanon, Ind.
Miss M. Evelyn Cathcart, Ped.D., 1925——
——605 W. Redwood, Marshall, Minn.
Dr. and Mrs. J. H. Colvin, 1914——Sussex, Wis.
Rev. and Mrs. Robert A. Foster, 1923——
——152 Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. John D. Harkness, 1941——
——Sunset Hills, Rt. 4, Statesville, N. C.
Miss Mary H. Lentz, R.N., 1950——
——841 Raleigh Ave., Norfolk, Va.
Dr. and Mrs. Hugh M. Milne, 1922——
——R.D. 1, Carlisle, Iowa
Dr. and Mrs. W. H. Ross, 1918——Ewing, Nebr.
Dr. and Mrs. John Vroon, 1941——
——1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield, 1924——
——1010 W. 1st St., Topeka, Kansas

Under Appointment

Rev. and Mrs. Don M. McCurry, Jr.——
——Sains Hotel, Mt. Freedom, N. J.

Short-Termers

Rev. and Mrs. Donald H. Calderwood, 1956——
——Gharial Church, Upper Topa, Murree Hills
Mr. Linden N. Cole, 1956——Rawalpindi
Dr. and Mrs. David L. Dye, 1955——Rawalpindi
Miss Marjorie L. Feenstra, R.M.T., 1954——Lahore
Miss Eloise L. James, 1956——
——Gharial Church, Upper Topa, Murree Hills
Mr. Laurence R. McCulloch, 1955——Rawalpindi
Miss Helen P. Ves, R.N., 1954——Lahore
Mr. Warren J. Whaley, 1955——Sialkot City

PUNJAB, INDIA

Miss Vida J. Graham, L.H.D., 1922——Pathankot
Miss S. Jane Lamont, 1928——Pathankot
Rev. and Mrs. Leonard McCulloch, 1949——Dhariwal
Dr. and Mrs. J. Morgan McKelvey, 1944——Gurdaspur
Miss Willa M. Ramsey, 1921——Pathankot
*Dr. and Mrs. John C. Taylor, 1955——Landaur, U.P.
Miss Vivian L. Trimble, 1921——Pathankot
*Dr. Virginia L. VanGeyt, 1955——
——% Medical Center, Ludhiana

Short-Termers

Mr. and Mrs. Charles Atwater, 1952——Landaur, U.P.
Miss Dorothea McKissick, 1952——Landaur, U.P.

THE SUDAN

Rev. and Mrs. W. B. Adair, 1946——Obel, via Malakal
Rev. J. Lowrie Anderson, D.D., 1924——Malakal
Rev. and Mrs. W. B. Anderson, 1951——
——Gwynne Divinity School, Mundri, via Malakal
Miss Mary Anna Bode, 1952——Omdurman
#Rev. and Mrs. C. Lee Crandall, 1949—Akobo, U.N.P.
Miss Beverly J. Day, 1953——Khartoum North
Rev. and Mrs. James R. Deemer, 1954——Omdurman
Miss Mary V. Ewing, R.N., 1940——
——Doleib Hill, via Malakal
Miss Marian I. Farquhar, 1945——Nasir, U.N.P.
Rev. and Mrs. Willard M. Galloway, 1948——
——Box 77, Omdurman
Dr. and Mrs. Robert G. Gordon, 1946——Nasir, U.N.P.
#Rev. and Mrs. Paul E. Hostetter, 1954—Wad Medani
#Miss Lillian Huisken, R.N., 1949——Akobo, U.N.P.
Mr. and Mrs. Charles Jordan, 1947——Akobo, U.N.P.

#Reformed Church in America

Miss Wilma Kats, 1946——Malakal
Miss Aleta J. Matthews, 1947——Khartoum North
Miss Marguerite M. McClellan, 1926——Wad Medani
Miss Mary Jane McKnight, 1922——Atbara
Rev. and Mrs. S. Robb McLaughlin, 1946——
——Ler, via Adok, White Nile Mail Service, U.N.P.
Rev. and Mrs. W. H. Philips, 1948——El Obeid
Miss E. Verna Pillow, 1930——Khartoum
Mr. and Mrs. Edward O. Pollock, 1946——Malakal
Miss Dorothy L. Rankin, 1946—Doleib Hill, via Malakal
Rev. and Mrs. A. Mac Roy, 1942——Obel via Malakal
Dr. and Mrs. Albert G. Roode, 1946——
——Pibor, via Akobo, U.N.P.
#Miss Arlene Schuiteman, R.N., 1954—Nasir, U.N.P.
Dr. and Mrs. R. F. Shields, 1917——Khartoum
Miss Evelyn Stewart, 1952——Omdurman
Rev. and Mrs. Robert Swart, 1948——
——Pibor, via Akobo, U.N.P.
Miss Helen G. Tetley, 1951——Doleib Hill, via Malakal
Mr. and Mrs. Milton H. Thompson, 1950——Malakal
Miss Frances Turk, R.N., 1921——Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949——
——Ler via Adok, U.N.P., White Nile Mail Service
Rev. and Mrs. Harold T. Walker, 1946——Gedaref
Mr. and Mrs. E. A. Webb, 1946——Khartoum

On Furlough

Mrs. J. Lowrie Anderson, 1924——
——845 Ridge Ave., Pittsburgh 12, Pa.
Miss Una Coie, 1918——
——308 W. Garfield St., Clarinda, Iowa
#Mr. and Mrs. Lambert B. Ekster, 1953——
% BFM, RCA, 156 Fifth Ave., New York 10, N. Y.
Dr. and Mrs. Leander Finley, 1925——
——6815 McCallum St., Philadelphia 19, Pa.
#Rev. and Mrs. Harvey T. Hoekstra, 1948——
% RCA Board, 156 Fifth Ave., New York 10, N. Y.
Miss Rosaltha Kenagy, 1950——
——5503 University Ave., Des Moines, Iowa
Rev. and Mrs. Robert H. Meloy, 1945——
——Apt. D-1, 44 Alexander St., Princeton, N. J.
*Mr. and Mrs. LaVerne Sikkema, 1952——
——% RCA Board, 156 Fifth Ave., New York 10, N. Y.
Miss Mary K. Smith, M. D., 1944——
——North Bend, Nebraska
Rev. and Mrs. Alexander C. Wilson, 1951——
——Payne Apts., 38 Alexander St., Princeton, N. J.
Miss Ruth E. Wilson, 1951——
——320 Nashoba Ave., Columbus 23, Ohio

Under Appointment

Rev. and Mrs. John Koehler, 1956——
——Sains Hotel, Mt. Freedom, N. J.
Mr. and Mrs. Harold R. C. Peters, 1955——
% Biblical Seminary, 235 E. 49th St., N. Y. 17, N.Y.
Rev. and Mrs. Talmage Wilson, 1955——
——154 Waugh Ave., New Wilmington, Pa.

Short-Termers

Miss Irene M. Adams, 1954——Khartoum North
Miss Marjorie A. Banuat, 1956——Omdurman
Rev. and Mrs. Willard C. Billica, 1955——Malakal
Miss Minerva M. Campbell, 1954——Atbara
Mr. Edwin C. Carlson, 1956——Omdurman
Miss Audrey H. Kelker, 1955——Khartoum North
Mr. Gerald Nichol, 1956——Omdurman
Mr. Monte E. Parr, 1955——Malakal
Mr. Richard Ploen, 1954——Omdurman
Miss A. Katie Turner, 1955——Khartoum
Dr. and Mrs. James West, 1953——Ler

ETHIOPIA

Miss Isabel Blair, 1922——Sayo, Dembi Dollo
Miss Anna H. Ens, 1956——Addis Ababa
Rev. and Mrs. Milton C. Fisher, 1954——Addis Ababa
Miss Eileen Halewood, R.N., 1947—Sayo, Dembi Dollo
Mr. and Mrs. Donald E. Hanna, 1956——Addis Ababa
Miss Mary Nell Harper, R.N., 1948—Sayo, Dembi Dollo
Rev. and Mrs. C. M. Haspels, 1947——
——(Ghimeera) address Addis Ababa
Mr. and Mrs. James B. Keefer, 1955——Addis Ababa
Miss Norma H. Knieriemen, R.N., 1953——
——(Ghimeera) address Addis Ababa
Rev. and Mrs. Harold Kurtz, 1955—Maji, Addis Ababa
Miss Marie Lusted, R.N., 1955——Addis Ababa
Dr. and Mrs. W. D. McClure, 1934—Pokwo, Dembi Dollo
Miss Ruth E. McCreery, 1950——Addis Ababa
Miss Hazel J. McCeary, 1946——
——(Maji) address Addis Ababa

Miss Martha A. Maxwell, R.N., 1951—Sayo, Dembi Dollo
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. Nessie F. Pollock, R.N., 1942—Maji, Addis Ababa
Rev. and Mrs. Niles Reimer, 1955—Pokwo, Dembi Dollo
Mr. Fred Russell, 1920—Addis Ababa
Rev. Malcolm S. Vandevort, 1955—Sayo, Dembi Dollo
Mrs. Ruth L. Walker, 1923—Addis Ababa
Miss Joan E. Yilek, 1948—Pokwo, via Dembi Dollo

On Furlough

**Miss Marjorie Faught, R.N., 1933—578 Sheffield Dr., Springfield, Delaware Co., Pa.
Mrs. Fred Russell, 1920—R. 1, Box 165-B, Snohomish, Wash
Rev. and Mrs. Murray Russell, 1952—401 W. Chelten Ave., Philadelphia 44, Pa.

Short-Termers

Miss Lois R. Anderson, 1954—Box 1111, Addis Ababa
Miss B. Ferne Irwin, 1956—Addis Ababa
Dr. Andrew C. N. Millar, 1955—(Chimeera) address Addis Ababa
Dr. and Mrs. Walter E. Rohm, 1955—Dembi Dollo
Mr. John C. Wolf, 1955—Pokwo, Dembi Dollo

FOREIGN SECY., BOARD OF FOREIGN MISSIONS

Dr. and Mrs. Glenn P. Reed—Cairo, Egypt

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson, 1913—155 Beechwood Rd., New Wilmington, Pa.
Miss Ella M. Barnes, 1911—1203 E. Washington St., Washington, Iowa
Miss Leota Cabeen, 1909—1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918—Presbyterian Manor, Newton, Kan.
Dr. and Mrs. E. E. Elder, 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling Kans.
Dr. and Mrs. W. P. Gilmor, 1912—West Alexander, Pa.
Rev. and Mrs. F. D. Henderson, 1906—542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison, 1921—R.D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison, 1915—New Wilmington, Pa.
Miss Lucy Lightowler, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918—"Linwood," Beaver, Pa
Dr. and Mrs. F. C. McClanahan, 1915—New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan, 1909—R.D. 3, Monmouth, Ill
Mr. M. C. McFeeters, 1922—225 N. Mercer St., New Wilmington, Pa.
Miss Carol E. McMillan, 1906—1203 E. Washington St., Washington, Iowa
Dr. and Mrs. W. T. Moore, 1910—311 E. Jefferson Ave., Wheaton, Ill.
Miss Marion A. Paden, 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Dr. and Mrs. H. E. Philips, 1908—1203 E. Washington St., Washington, Iowa
Miss M. Stella Robertson, 1922—Five Shoregate, Crail, Fife, Scotland
Dr. and Mrs. Mark S. Roy, 1911—New Concord, Ohio
Mrs. Jane C. Smith Simpson, 1922—4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911—"Linwood," Beaver, Pa.
Dr. and Mrs. F. Scott Thompson, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Miss Laura B. Walker, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919—1203 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944—505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Miss Hazel Bennett, 1908—856 23rd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884—Box 992, Santa Ana, Calif
Dr. and Mrs. H. C. Chambers, 1903—340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. E. V. Clements, 1912—2205 Audley Ave., New Castle, Pa.
Miss Betsy Fleming, 1913—6549 Emerald Ave., Chicago 21, Ill
Dr. D. R. Gordon, 1895—2330 Carroll Park, S., Long Beach, Calif.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora J. Jameson, 1903—306 Penn Ave., Pittsburgh 21, Pa
Miss Mary Kyle, 1904—425 N. Galloway St., Xenia, O
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Indiana
Rev. and Mrs. J. A. McArthur, 1904—814 E. Spring St., Boonville, Mo.
Miss Lillian A. McConnell, 1902—306 Penn Ave., Pittsburgh 21, Pa
Dr. and Mrs. W. H. Merriam, 1913—208 North "I" St., Monmouth, Ill
Mr. and Mrs. C. C. Millson, 1920—111 N. 200th St., Seattle 33, Wash.
Dr. and Mrs. S. C. Picken, 1909—420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart, 1911—New Wilmington, Pa.
Miss Georga Wengert, 1919—Lebo, Kansas

RETIRED—THE SUDAN

Miss Mary E. Coie, 1919—308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924—3210 Olive St., Kansas City, Mo
Miss Aulora R. McIntyre, 1911; 1919—1203 E. Washington St., Washington, Iowa
Dr. and Mrs. Paul J. Smith, 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920—Reedsville, Pa

WIDOWS OF MISSIONARIES

From Pakistan, India

Mrs. D. Emmet Alter—Sterling, Kan.
Mrs. W. T. Anderson—760 Wright Ave., Camden, N. J.
Mrs. M. M. Brown—5505 N. 52nd St., Omaha, Nebr.
Mrs. J. G. Campbell—128 Garden Ave., Grove City, Pa.
Mrs. Wallace J. Downs—New Wilmington, Pa.
Mrs. A. W. Gordon—317 Virginia Ave., Havertown, Pa.
Mrs. J. C. Heinrich—219 Mabrick Ave., Pittsburgh 28, Pa.
Mrs. Robert Maxwell—New Wilmington, Pa.
Mrs. J. H. Stewart—Tarkio, Mo.

From Egypt

Mrs. J. W. Baird—915 E. 1st St., Monmouth, Ill.
Mrs. Howard Buchanan—11905 Orr and Day Rd., Norwalk, Calif.
Mrs. Dalton Galloway—25 Seminary Place, New Brunswick, N. J.
Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Mrs. Fred S. McGeoch—Ezel, Ky.
Mrs. R. G. McGill—5507 London Rd., Duluth 4, Minn.
Mrs. C. P. Russell—218 W. Chelten Ave., Philadelphia 44, Pa.
Mrs. A. A. Thompson—New Concord, Ohio
Mrs. R. W. Walker—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Mrs. W. J. Adair—Eskridge, Kan.
Mrs. J. A. Heasty—Conway Springs, Kan.
Mrs. D. S. Oyler—207 Buffalo St., Freeport, Pa.
Mrs. George A. Sowash—38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Mrs. Robert W. Hockman—Wheaton College, Wheaton, Ill.
Mrs. Duncan C. Henry—Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION 1957

President.....Mrs. William Whitlatch, 2533 W. Tuscarawas, Canton 8, Ohio
First Vice President....Mrs. R. Byron Crozier, 1521 S. 76th St., West Allis 14, Wisc.
Second Vice President.....Mrs. Walter J. Teeuwissen, Jr., 4269 Monroe Ave., Drayton Plains, Mich.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.

ONE IN CHRIST

In global testimony to the unity of their common faith, Christians around the world will gather at their Communion tables Sunday, October 7 for the 17th annual observance of World Wide Communion Sunday.

Overflow congregations are expected to fill U.S. churches for services on the day, one of the high points in the church calendar.

Around the world similar observances will be held in upwards of 50 countries, starting with the Fiji Islands and New Zealand on the other side of the international dateline and continuing westward with the sun throughout the day to the far outposts of Alaska.

Services in the majority of U.S. churches will launch intensive campaigns of several weeks duration to bring new members into the church and strengthen the ties of old members. Most have scheduled preparatory services in the preceding week and are making special plans to provide Communion to shut-ins and others unable to attend the formal services.

"Each year this event becomes more meaningful," the Rev. Berlyn V. Farris, executive director of the Joint Department of Evangelism of the National Council of Churches, said in announcing this year's plans.

"On this day the churches in every nation join in a demonstration of unity. The cup, the bread, the prayers and sermons wipe out barriers and bring Christians together in the true sense of church unity."

Mr. Farris said the National Council, official sponsor of the day in the United States, has sent messages to Christian groups in upwards of 50 countries around the world calling their attention to the annual observance.

"For half the world," he commented, "this is the Autumn season; for the other half it is Spring—but wherever it may be, Christian people will meet at the Table of our Lord. In ancient cathedrals, thatch-roofed chapels and city churches, the same service will be observed. Orders of worship may vary, but in reality Christians are 'one in Christ' at this time as at no other."

World Wide Communion Sunday was started in 1936 by a small group of ministers of the Presbyterian Church in the U.S.A., in "an effort to meet the spiritual needs of our Church in depression days." The observance was carried abroad by the denomination's foreign missionaries and soon spread to churches of other communions.

In 1950, with the formation of the National Council of Churches, it came under official Council sponsorship.

News release from National Council of Churches

THANKSGIVING CREED

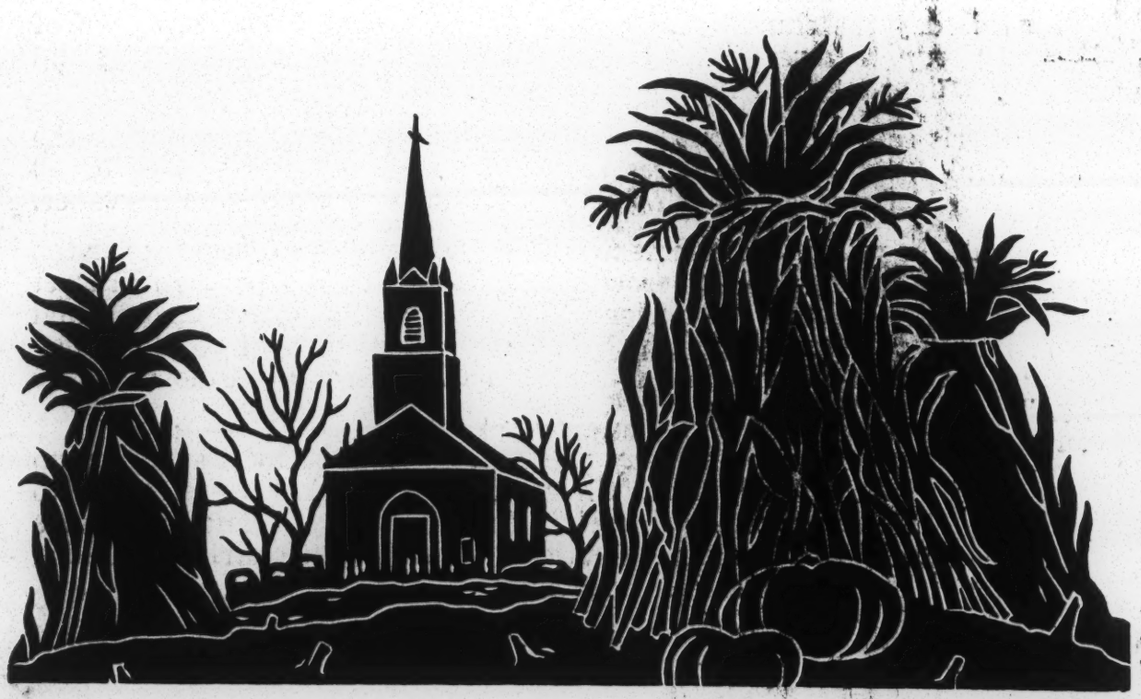
I BELIEVE that God is my Heavenly Father, and that I am His Child.

I BELIEVE that to me "His mercies are new every morning" and that "He daily loadeth me with benefits."

I BELIEVE that in return I should daily load Him with thanksgiving and prove my gratitude with thank offerings.

I BELIEVE that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Savior.

I BELIEVE that He wants to use my time, my talents, my prayers, my means, to this end.

I BELIEVE that by His Holy Spirit He will enable me to consecrate my all to Him.

Selected